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THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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EDITORS, THE THEOSOPHICAL QUARTERLY.

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NOTES AND COMMENTS

JULY, 1930

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THE DOCTRINE OF THE DIVINE MAN

AMONG the discourses of the Buddha there is one named the *Lakkhana Suttanta*. The first part of the Pali name corresponds to the Sanskrit *Lakshana*, a characteristic, a distinguishing mark; and the discourse is concerned with the marks which distinguish the body of the Maha-Purusha, the Great, or Divine Man, such as grace of form, beauty of colour, and so on. The words of the Buddha suggest that the list of characteristic signs was old in his day, and the stories of his own birth represent the magicians and astrologers as identifying these signs on the body of the new-born divine infant. One may safely come to the conclusion that the tradition of these signs, thirty-two in number, is very old, far older than the period, two and a half millenniums ago, when the Buddha taught in the valley of the Ganges.

The name, Maha-Purusha, in Pali, Maha-Purisa, suggested to Mr. T. W. Rhys Davids, a series of reflections, which he did not carry to their legitimate conclusion, but which, when fully developed, are deeply significant. Let us try to see what their fuller meaning is.

The learned Pali scholar points out two things: that the term Maha-Purisa is rarely used in Pali; it is not a standard Pali term, as is, for example, Arhat; and he indicates, but does not develop, certain relations between the Buddhist use of the term Purisa, or Purusha, and its earlier use in the Vedas, especially in the celebrated hymn in the tenth book of the Rig Veda, which is called "Purusha Sukta", the Hymn of Purusha. This great hymn contains two elements: first, the teaching of the Divine Man, the Logos in a sense personified; and, second, the even more mystical doctrine of the Sacrifice of the Divine Man. Both teachings are present in that great river of spiritual illumination which has its source in ancient Egypt; both may be recognized in the story of Osiris and in the Gospel of St. John. Finding them present in Vedic India and in prehistoric Egypt, we may safely reach the conclusion that they are an in-

tegral part of the primordial Wisdom Religion, the doctrine of the Greater Mysteries.

Following the translation of John Muir, the Purusha Sukta may be rendered as follows:

1. Purusha (the Divine Man) has a thousand heads, a thousand eyes, a thousand feet. On every side enveloping the earth, he overpassed it by a space of ten fingers.

2. Purusha himself, the Divine Man, is this whole universe, whatsoever has been and whatsoever shall be. He is also the Lord of immortality, since (or, when) by food he expands.

3. Such is his greatness, and Purusha is superior to this. All existences are a quarter of him; and three-fourths of him are that which is immortal in the heavens.

4. With three quarters Purusha mounted upwards. A quarter of him was again produced here. He was then diffused everywhere over things which eat and things which do not eat.

5. From him was born Viraj, and from Viraj, Purusha. When born he extended beyond the earth, both behind and before. . . .

So far, the first part of this great hymn, which is concerned with the Logos as the foundation of Being, the basis of manifestation: "All things were made by him; and without him was not any thing made that was made. In him was life. . . ."

The symbolism of the thousand heads, the thousand eyes, the thousand feet, is universal. It has its echo in the Book of Proverbs: "The eyes of the Lord are in every place, beholding the evil and the good." Much of the essence of this hymn is found also in the *Bhagavad Gîta*, that treasury of wisdom. Thus Krishna, speaking as the Logos, declares that He contains the world; the world does not contain Him; one-fourth of His being is the manifested world; three-fourths are eternal in the heavens.

The Vedic hymn says that from Purusha was born Viraj, and from Viraj, Purusha. Viraj is twofold: positive and negative, masculine and feminine, subjective and objective. Viraj thus marks the field of primordial differentiation or cleavage between Perceiver and Perceived; the cleavage which is the fundamental activity of Maya, of Cosmic Illusion, since there is in reality no cleavage, though without the semblance of cleavage there would be no manifestation. The semblance of cleavage is a vitally important activity; it is not an eternal state of Being. The hymn goes on to say that from Viraj was born Purusha, that is, the Logos as the manifested universe; the Third Logos of *The Secret Doctrine*.

We come now to the second movement of the Purusha Sukta, which introduces the Sacrifice of the Divine Man:

6. When the gods (Radiant Powers) performed a sacrifice with Purusha as

the oblation, the Spring was its butter, the Summer its fuel, and the Autumn its (accompanying) offering.

7. This victim, Purusha, born in the beginning, they immolated on the sacrificial grass. With him the gods, the Sadhyas (Spirits of Light) and the rishis sacrificed.

8. From that universal sacrifice were provided curds and butter. It formed those (aerial) creatures, both wild and tame. . . .

At the beginning of the creative period, the Manvantara, the Logos contains all the powers and elements that are to be manifested: all forms and degrees of consciousness, all activities of force, all degrees of substance. But our Vedic hymn does not contemplate what may be called a purely automatic and spontaneous emanation of world-systems, worlds and their inhabitants. It contemplates rather a disposal and direction of these qualities of consciousness, of force, of substance, by divine beings, who are named in three degrees: gods, Sadhyas and rishis; that is, to use the terms of *The Secret Doctrine*, Dhyan Chohans of higher and lower degree, acting with Masters of Wisdom (rishis) who have attained supreme wisdom, power and holiness in an earlier Manvantara. Both elements of manifestation are present: the inherent tendencies of the Logos; and the directive energies of conscious Creative Powers. Fundamentalist and Modernist may find their reconciliation here.

The sixth verse symbolizes the sacrifice of Purusha as the three seasons (since there was no winter in the Land of the Seven Rivers, that part of Northern India where this hymn may have taken form), in the circle of the year: that is, an equilateral triangle inscribed in a circle, the symbol of Triune Spirit in the Eternal. The curds and butter find their counterpart in the Third Stanza of *The Secret Doctrine:* "The Luminous Egg, which in itself is Three, curdles and spreads in milk-white Curds throughout the Depths of Mother . . ." namely, that stage of manifestation which is described in astronomy as the first formation of the great nebulæ in space. In our Vedic hymn, the denizens of these shadowy worlds, the various degrees of elemental consciousness, are poetically described as "aerial creatures, both wild and tame",—those which are beginning their period of development, and those which have made some progress in an earlier world period.

The seven remaining verses of the hymn describe the manner in which the Radiant Powers bound Purusha as the sacrificial victim, and, dismembering him, formed of the fragments the races of mankind, the animals, the regions of space, the powers of perception. The meaning is clear: the powers of the manifested universe are the powers of the Logos; the substance of all beings is the substance of the Logos; there is in the manifested universe neither power, nor substance, nor consciousness, which is not of the Logos: "Without him was not any thing made that was made."

So far the Purusha, the Divine Man, of the Vedic hymn. Our Pali scholar describes, rather than explains, this majestic hymn, and then proceeds to link it with the discourse of the Buddha. The link, as he describes it, is somewhat

slender; it hardly goes beyond the identity of the words Purusha in Sanskrit, and Purisa in Pali. Yet there is a deeply significant connection between the two doctrines, as we shall try to show.

Rhys Davids begins by bringing out the fact that the term Maha-Purisa is not one of the generally accepted phrases of Pali Buddhist scriptures. He has, indeed, found it in only three passages, one of these being the *Lakkhana Suttanta*, which we shall presently consider. Of the two remaining passages, the first is found in the *Sanyutta Nikaya*, one of the five divisions of the Pali scriptures. The Buddha declares, in this discourse, that the distinguishing mark of the Maha-Purisa, the "divine man", is liberation: liberation with regard to his body, his emotions, his mind, his thoughts: "ardent, self-possessed, recollected, he overcomes the world . . . His mind is purified, liberated, free from mental intoxication."

In the *Anguttara Nikaya*, another of the five divisions of the Pali sacred books, the term Maha-Purisa occurs again. The Master says:

"Him I call a Maha-Purisa, a divine man, who possesses four qualities: first, he seeks the welfare of all mankind, establishing them in the beauty of holiness, as set forth in the Noble Path; next, he perfectly controls his mind and thought, thinking only what he wishes to think; third, he can enter the four degrees of meditation and contemplation which are above the discursive mind, whenever he desires, even in this present life; fourth, he has put away the intoxication which arises from lust, the confusion which arises from ignorance. Thus does he attain and abide in that liberation of heart and mind which is gained even in this present life."

The *Dhammapada* adds that "The Arhat is the supreme Maha-Purisa," but does not explain or comment upon this declaration. Still more must it be true that the Buddha, the Arhat among Arhats, is a Maha-Purisa.

So far, the Pali texts bearing on this teaching, with the exception of the Suttanta presently to be introduced. It is evident at a glance that Rhys Davids has established no strong bridge of connection between the Vedic Purusha and and the Buddhist Maha-Purisa; there is little to relate the two teachings except the name, so far as his explanation goes. His great merit is, that he has suggested a connection, even though he stops there, and sheds no light whatever upon its nature or the principles which underlie it. Perhaps he felt instinctively that, once this connection established, it would be impossible any longer to try to conceal the profound esoteric character of the Buddha's teaching, even if we limit that teaching to the written records of the Pali scriptures. For the basis of relation is deeply mystical and esoteric; it is, in fact, the very foundation of mystical esotericism.

That the Buddha had studied the Vedic Upanishads is proved by his quoting passages which are unmistakable, and which, further, bear the hall-mark of esotericism. It might fairly be assumed that he was equally familiar with this famous Vedic hymn, even if we had not the tradition of his studying with Vedic teachers, during the earlier stages of his spiritual conflict. He would thus have had clearly in mind the real connection between his own teaching of the

Maha-Purisa, the "divine man" who attained Arhatship and Buddhahood, and the Vedic teaching of the Purusha, the "divine man" eternal in the heavens, who was offered as a sacrifice by the gods, that sacrifice being the basis and cause of the manifested worlds. The connection is as simple as it is profound: The Maha-Purisa so becomes by assimilating, incarnating and manifesting the essence, the powers, the qualities of the heavenly Purusha; the Master becomes a Master by incarnating, or awaking, within himself the essential being, the consciousness, the powers of the Logos. Here is the entire essence of philosophical and practical esotericism. The wonder is, not that the distinguished Pali scholar did not draw this inevitable conclusion, which would have illuminated for him and for his followers the whole teaching of the Buddha; the wonder is that he should have come so close to it, even arranging in their true order the links of the chain.

So we come to the remaining Pali scripture which speaks of the Maha-Purisa, the "divine man", namely, the *Lakkhana Suttanta*, the Discourse of Characteristic Marks. It has already been said that this teaching of the characteristic marks of supreme genius is not of the Buddha's making, but is evidently one of those older traditions which he adopted and to which he gave a new meaning, for his own purposes. Into the original teaching went various elements: a certain mystical basis, namely, the thought that seers are able to distinguish, by direct perception, the incarnating soul possessed of elements of supreme greatness; there is also something of physiognomy, of palmistry, such as is practised to this day among some of the Lamas of Tibet, as well as fragments of folk-lore. Thus even to-day, among the Western nations, one may find the idea that blue eyes are a mark of spiritual candour, that curly hair is in some way indicative of innocence and truth. In passing, one may note that the inclusion of blue eyes as one of the thirty-two mystical characteristics makes it not improbable that the Buddha himself had blue eyes; for one can hardly think of his followers accepting as an authentic sign of sainthood a characteristic that their beloved Master did not possess. The *Lakkhana Suttanta* begins:

Once upon a time, the Master was dwelling at Savitri, in the Wood of Victory, in the park of Anathapindaka, the generous giver. The Master thus addressed his disciples, saying, Disciples! The disciples responded to the Master, saying, Yes, Sire! The Master said:

Thirty-two, disciples, are these characteristic marks of the Maha-Purisa, the divine man, which the divine man possesses, and for the divine man possessing them, there are two ways, and no other: Should he live the life of a householder, he becomes a King, a universal monarch, turning the wheel of sovereignty, righteous, a lord of righteousness, who has extended his conquests in the four directions of space, whose dominions are well protected, who possesses the seven treasures: namely, the treasure of the wheel of sovereignty, the treasure of elephant-herds, the treasure of troops of horses, the treasure of rich jewels, the treasure of fair women, the treasure of a great household, the treasure of wise counsellors, as his seventh treasure. More than a thousand sons will be his,

heroes, vigorous of form, vanquishers of the enemy. He, when he has conquered the world to the margin of the ocean, reigns not by the mace, not by weapons, but by righteousness. But if he should go forth from the life of the householder to the homeless life of the disciple, he becomes a Buddha supreme, who draws back the veil that darkens the world.

But what, disciples, are these thirty-two characteristic marks of the Maha-Purisa, the divine man, through possessing which, these two ways, and no other, are open before the Maha-Purisa? . . . .

It has already been suggested that elements of folk-lore, of chiromancy, of physiognomy, enter into the list of characteristic marks. It is possible that they have genuine spiritual correspondences; it is fairly certain that the more significant of them have these correspondences. But they are not worked out in the Pali scriptures, nor would much be gained by industriously trying to find these correspondences, since that is not the point or purpose of the Buddha's discourse. He takes it for granted that these bodily characteristics are the outward and visible sign of so many inward and spiritual graces, which he has enumerated again and again in his sermons; and, accepting these marks as genuinely representing spiritual possessions, he goes on to show in what manner these spiritual graces are gained, and have in fact been gained by those who, like himself, have attained to supreme liberation.

The first characteristic mark, "The Maha-purisa stands firm upon his feet," has so evidently a spiritual meaning, that it has passed into all languages as indicating moral and spiritual firmness. The second characteristic mark, "The Maha-purisa has, on the soles of his feet, the mark of the wheel, the *chakra*, with a thousand spokes, with nave and tire complete," suggests not so much universal metaphor, as palmistry, with its tradition of significant marks upon the palms of the hand; lines of life, of fortune, of fate, and so on. Even if we invoke palmistry, it is not easy to interpret the third characteristic mark, "The Maha-purisa has long heels," unless the meaning be once more that the divine man stands firm. Then come characteristic marks that have been generally recognized as signs of aristocratic birth, such as finely shaped hands with long fingers, soft and tender skin, as contrasted with the hard integument of the labourer, "ankles like rounded shells . . . legs as graceful as an antelope's, a complexion of the hue of gold, skin so delicately smooth that no dust will cleave to his body": then there are more virile characteristics, such as a form divinely straight, a leonine jaw, a body rounded like the sacred fig tree, and so forth. Since there appears to be no consistent symbolism underlying the list of divine signs we need not recount them all, nor enlarge upon their meaning.

Their significance is not the point which the Buddha wishes to make in his discourse. His purpose is in reality quite different. He seeks to show that each of these thirty-two miraculous signs is not come by fortuitously, nor is it the gift of fortune or of some supernatural being. On the contrary, each one of these outward and visible signs which mark the body of the Maha-Purisa, the divine man (and which, if we are to believe the tradition of his disciples, marked

the body of the Buddha himself), is acquired by working for and developing the inward and spiritual grace of which it is the hall-mark. The Discourse puts the matter thus:

These are the thirty-two signs in virtue of which the Maha-Purisa born possessing them has open before him two ways and no other: he will either become a universal monarch, righteous, a lord of righteousness, or, should he give up the life of a householder and enter the homeless life, he will become a supreme Buddha. The Rishis who are without (the Buddhist Order) possess a knowledge of these thirty-two signs, but they do not know through the doing of what work, through what Karma, each of these signs is acquired.

In whatever former birth, former condition, former abode, the Tathagata, being a man, set himself to fulfil all righteousness in deed, in word, in thought, in giving gifts to the needy, in gaining virtues, in keeping holy days, in honouring father and mother, in keeping a right attitude toward ascetics and Brahmans (seekers of the Eternal), in due respect for elders, and other kindred graces,—the Tathagata, by accomplishing such works, by acquiring such Karma, when he was separated from his body, was reborn after death in a heavenly world. There he was endowed with graces surpassing those of other Radiant Beings, in ten treasures, namely, in length of divine span of being, in divine beauty, in divine joy, in divine glory, in divine dominion, in perception of divine forms, sounds, perfumes, tastes, contacts.

Descending from that paradise and once more entering the world of men, he is endowed with this characteristic mark of the Maha-Purisa, the divine man: he sets his feet firmly and evenly upon the earth, placing each foot evenly upon the earth, evenly raising it again, setting the entire surface of his foot upon the earth.

If, possessing this characteristic mark, he should follow the life of a householder, he will become a universal monarch. But if he should enter the homeless life, he will become a supreme Buddha. Should he become a monarch, what reward does he gain? He becomes irresistible by any force of man, disaffected or hostile. Or, entering the homeless life, and becoming a Buddha, what reward does he gain? He becomes irresistible by any power without or within, disaffected or hostile, by lust or fault or delusion, by ascetic or Brahman, by god, demon, or great Brahma himself, by any power whatever in the universe. As a Buddha this reward he gains.

In whatever former birth, former condition, former abode, the Tathagata, being a man, lived for the happiness of the many, dispelling perturbation and terror and fear, providing righteous guardianship and protection, a bestower of gifts upon his followers,—the Tathagata, by accomplishing such works, by acquiring such Karma, when he was separated from his body, was reborn after death in a heavenly world. There he was endowed with graces surpassing those of other Radiant Beings, in the ten treasures.

Descending from that paradise and once more entering the world of men, he is endowed with this characteristic mark of the Maha-Purisa, the divine man:

on the soles of his feet are the circles, the *chakras*, with a thousand spokes, with nave and tire complete, in every respect complete and well delineated. If, possessing this characteristic mark, he should follow the life of a householder, he will become a universal monarch. But if he should enter the homeless life, he will become a supreme Buddha. Should he become a monarch, he will have many followers, Brahmans, householders, merchants, country folk, treasurers, ministers, warriors, warders, councillors, feudatories, kings, noble princes. As monarch, this is the reward that he gains. But should he follow the homeless life and become a supreme Buddha, he will have many followers, disciples, both men and women, lay disciples, both men and women, gods, men, demons, dragons and seraphs. As a Buddha, this is the reward that he gains. . . .

Following this well-marked course, the sermon takes its leisurely way, with many pleasing iterations, and at the same time with a defined progression, recounting power after power, virtue after virtue, of which the characteristic marks are the outward signs.

Of that calmly flowing stream, we have followed the course long enough to draw certain conclusions. The first is the general correspondence between the kingly and the saintly virtues and attainments. The monarch, by spiritual striving and aspiration in one life, gains, in the next, the power to overcome the resistance of his enemies, within his kingdom and without. By the attainment of exactly the same virtues the saint gains the power to overcome his ghostly enemies, both those which are within and those which are without. There is an exact equivalence, on the two planes of effort. The saint is not a saint through negative qualities. He has all the kingly attributes, valour, nobility, justice,—and something more. He is not less than the king, but greater. So the kingly virtues lead on to the divine virtues.

The next general conclusion is that all virtues and spiritual qualities, whatever their nature or rank may be, are to be earned, to be worked for, striven for, sacrificed for; they do not drop like too ripe fruit into the hands of those who merely sit at the foot of the tree of life. Perfection is marvellous and beyond price, both the perfection of the just and valorous king and the perfection of the saint, of the Arhat, of the supreme Buddha. But every element, every detail of these perfections is to be earned, and we are here, in this world of men, to earn them. For the persevering, for the valorous, all is possible.

Through what divine dispensations are these marvellous attainments within the reach of every valorous man and woman, disciples and lay disciples of either sex? Here, if our understanding be justly based, is the essence of the whole matter. These graces and spiritual treasures are within our reach because they are the qualities and powers, the very being, of the heavenly Purusha, the Divine Man, the Logos; they are within our reach, because the Heavenly Man, who might have dwelt apart in celestial solitude, submitted instead to sacrifice, offering his life and being, giving that life as the sustenance of many. If this view be just, then the Logos doctrine, with its inevitable corollary, the divine sacrifice, is the very heart of the Buddha's teaching.

FRAGMENTS

Three Ancient Prayers

I

SUMMER and winter, seed-sowing and harvest: Lord, wilt thou see thy fields of waving grain? When the soft earth has thrown aside the frost crust, and the fresh green blades spring upward into air and sunlight; when the full ears are browning in the panting heat and through the stillness of the declining days,—Lord of all worlds, wilt thou see thy harvest? Then, may we be ground betwixt the stones of thy desire—our will beneath, thy will above—and, mixed with the water of thy life, be food for thy purposes, nourishment to thy delight.

II

O thou who dost stand upon the headlands of Eternity, our everlasting light, we live only while we pass from our darkness across thy beam. From our dark we come, and back to our dark we go. Yet thou hast called us forth: Grant us then a flight, no longer across thy will but upward to it, that we pass nevermore into our darkness again.

III

Effulgence of the morning, thou comest forth a warrior battling with the hosts of night, that flee before thy radiance and the arrows of thy glance. Life streams from thy finger-tips to overcome death, and the glory of thy presence dissipates the mists of doubt and dread.

Strengthen then our eyes that we may gaze upon the beauty of thy face, adoring it. Give us stout hearts for the combat, and souls of one flame with thine. Give us death in thy service when the evening comes, that we may descend with thee the glowing pathway of the west to life immortal, not linger in the fearsome shadows that remain when thou hast gone.

Effulgence of the morning and of the evening, we lift our hearts to thee.

Cavé.

THEOSOPHICAL PRINCIPLES IN THE PLANT WORLD[1]

THE subject upon which I have been asked to speak this evening falls under one of the subsidiary objects of our Society. It is stated on the second page of the THEOSOPHICAL QUARTERLY as follows: "The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study". Botany is one of the sciences, and consequently its study is included in the formulation just quoted.

Now I can imagine a visitor, not familiar with the work of the Society, as saying: "A worthy and interesting purpose, certainly, but wherein does it differ from the object of various scientific and learned bodies of the country, or even from the ideal of the so-called liberal college? And, if there is, indeed, no difference, why have a Theosophical Society at all? Why multiply instruments for doing the same work? Would it not be better to pour one's energies into orthodox, established channels for learning and research?"

Part of my purpose this evening is to bring out, as well as I can, through specific illustration, the difference which exists between the science of the schools and the science of Theosophy, so that with the difference in mind one may judge which of the two disciplines gives the truer picture of reality, and, at the same time, may see why there must be a specific Theosophic organization to conserve ancient values, and to engage in active teaching and in certain very practical and difficult researches.

Let me read the full formulation of our purpose:

> The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour. The subsidiary objects are: the study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

In this triple statement, so it seems to me, we find embodied a provision for the development of the triple man. Theosophy does not regard man as a mere intellect; it recognizes in him a trinity of heart, head and hand, or, in less concrete terms, of feeling, thinking and doing. It will be seen that our first object is to establish a nucleus of universal brotherhood which shall call into action the powers of the heart. For a nucleus of universal brotherhood is not a mere agglomeration of human units huddled into an economic system. That is a

[1]Dr. R. E. Torrey delivered the opening address at a meeting of the New York Branch of The Theosophical Society on the evening of March 29th, 1930. He very kindly consented to write, for the benefit of QUARTERLY readers, the following report of what he then said.—EDITORS.

Marxian perversion of the idea. It is a spiritual thing—a real spiritual entity whose parts are bound together by love—such a fraternity as Buddha tried to establish in his association of disciples, or Jesus in his Order, or Pythagoras in his famous Brotherhood.

To the successful establishment of such an entity, the trained mind and will are essential, and for the discipline of mind and will the two subsidiary objects make provision. We need to study the laws and principles of brotherhood, and then we need to experiment; to put our wills into action and to try to live as brothers. Only in this way can we make our First Object a success.

Let us glance for a moment at the grave situation which develops when men take up the discipline of our second and third objects without the illumination conferred by the first. We can see plainly that intellectual development pursued for selfish purposes leads to evil—the evil of the Scribes and Pharisees; whereas the investigation of psychical forces with a similar motive leads into pseudo-occultism and black magic.

Many members of this Society believe that this very evil is fast overcoming the world, and that it bears the name of modern science.

Back in the middle of the last century, Thomas Henry Huxley, a brilliant man and a great scientist with many most admirable qualities, coined the word Agnosticism to express an attitude taken by himself, and a group of his immediate colleagues, toward their studies in natural science. The word carries the negation of wisdom in its very derivation. It asserts that within the field amenable to investigation by the five senses, man may attain to sure and positive knowledge—knowledge which works when applied to the conquest of the world to man's uses. It rejects the possibility of sure knowledge regarding the metaphysical background of nature or of man.

Huxley was never so ignorant or so naïve as to embrace materialism; that was left to certain pigmy followers, but the evil which he did lived after him. In the Twentieth Century, physics has progressively cut the ground from under its own feet, yet, hampered by the agnostic formula, it has seen fit finally to dispose of all content of objective reality and to retreat to a position where it tries to rest content in the contemplation of bodiless mathematical magnitudes. The New Physics essays to find its satisfaction in a world of symbolical equations to which there may or may not correspond any objective reality.

What is the practical outcome of such a position? Obviously if man is to work, he must work with objective things, and, so far as science is concerned, these are the things of matter. Thus the world of physical things becomes the only practicable field of effort for a creature which has given up the hope of heaven.

That this interpretation is no idle fancy of a few members of The Theosophical Society, I wish to prove by a quotation taken from a magazine article written by a prominent Professor of Biology in a leading Eastern University:

> Mysticism—adult infantilism—takes the form of a conflict psychosis, wherein the subject having become burdened with a "complex" through a

definite conditioning of the mind, thereafter is the victim of systematized delusions which he keeps separate from his rational mental activities in logic-tight compartments. Such men are diffident, compassionate souls to whom the contemplation of the universe which reason drives them to accept, is extremely painful; and in order to escape the unhappiness with which they are thus confronted, they construct a subjective universe which is kinder to them and to their loved ones—the whole idea is to evade a conflict with cruel reality.

Their arguments are, in principle, reducible to three. They assume antecedents which cannot be tested, on the theory that the widespread desire to make such postulates, in some way proves their reality. Without inquiring objectively as to the nature of instinct, they assume it to be higher than reason, and thus indicative of super-rational modes of attaining truth. And, finally, they show the relativity of truth and the unsoundness and insufficiency of science, presumably on the ground that it is easier to overlook an absurdity in one's own doctrine if one can show a lost link in that of the other fellow.

Psychologists . . . are finding out that even the longing for immortality, which is the root of the more unsubstantial speculation, is the effect of teaching, and can be changed materially by inverse precepts. It seems fair to say that if medicine and surgery can keep men in health, if applied physics and chemistry can keep him in comfort; if accurate knowledge can give him wisdom, he cannot with justice sigh with regret over a departed faith in the legends of his racial childhood. . . . Modern philosophy is a degenerate posterity, which, though semi-parasitic and almost completely sterile, retained the family title. It promises much, it accomplishes nothing. Speculation has value solely when, as, and if verified; . . . the philosopher wishes to evade the drudgery of the patient collector of facts.

Shall we not . . . identify science and art, see truth as beauty? Is there not transcendent beauty in a harmonious universe, in suns that blaze and fade as they roll onward in their orbits, kept in their places by the mutual influence of one upon the other; or in a world taking form from the extruded mass of a cooling star; or in the combining properties of molecules; or in the microcosmos of the atom; or in growth, reproduction and death; or—in a word—in evolution? Too many people fail to realize the artistry of science. They have learned to appreciate only the art of the eye and of the ear. For them the higher cerebral centers are useless baggage. Darwin and Gibbs are dull fellows. They are to be pitied, these cocksure æsthetes. To those who understand, inductive discovery is the highest creative effort, as the Greeks well knew. . . .

Is it real, or is it a mirage? I do not see how we shall ever know, or why we should ever care. It fits in with the pattern of existence. It works. If our science is the shifting illusion of a silvered screen, so also are we.

From a certain highly orthodox textbook of the new scientific dispensation—a book, in fact, which does not hesitate to call itself "The New Decalogue of Science"—we cull the following choice passage:

Truth is no longer conceived of as some mystical stuff to be apprehended only by a 'synthetic faculty of super-empirical reason' . . . Truth is found to be merely 'experimental intelligence', an intelligent administration of experience; an affair, primarily, of doing . . . intelligently thought out

> possibilities of the existent world which may be used as methods for making over and improving it . . . philosophy in this new sense seeks to give men 'an idea or ideal which, instead of expressing the notion of another world or some far away unrealizable goal, would be used as a method of understanding and rectifying specific social ills' in this present, real world about us. . . . Truth is merely a way of apprehending and comprehending the universe and how men can bend a natural universe, without aim or ideal in itself, to their own aims and ideals. The high philosophy of science gives a man no resting place in the everlasting arms, but instead, the gay enterprise of breaking open the door to every mystery, and gaining new mysteries, deeper than any of which the somnambulistic mystic ever dreamed. He knows no peace except the peace of abandoned daring, no salvation except the rapturous gayety of utter adventure. This to him is the peace that passeth understanding, because it gives him new understanding, the virile understanding of the happy warrior in the forgetful moments of battle. This was the kind of peace that came to Jesus, that came to Nietzsche, bravest soul since Jesus,—a soul gloriously wrong perhaps in many details of technical knowledge, but gloriously right in his fearless questioning of the universe and of his own soul.

Under the banner of the mad Nietzsche who is blasphemously associated with Jesus, "booted and spurred, with a heavy stride", these scientific "supermen" are preparing themselves to pillage the Treasure House of the Universe for the benefit of the Black Lodge.

How, then, does Theosophical Science differ from the science of the schools? It differs in motive; its aim is to help man to raise himself to heaven—not to pull heaven down to earth. It differs, too, in content: for while it accepts and welcomes every least finding of official science, it passes onward and deals with subtiler worlds of knowledge than those revealed to sensuous exploration. Theosophical Science is cosmopolitan—not provincial.

It differs in method: or, it might be better to say that it accepts the scientific method of experiment and investigation, but it uses it in a far wider application, and makes bold use of the key of analogy.

It would take us too far afield to try to explain and to justify here the use of the method of correspondences. Suffice it to say that it rests upon a recognition of the unity which underlies diversity and whose basic structure is curiously reflected in all its parts. From the beginning, Theosophy has known the meaning of the word Relativity.

I turn now to the specific thesis of the evening—an elementary consideration of certain botanical facts from the standpoint of Theosophical Science. In this consideration I hope to bring out the difference, so far as I am able to do so, between the science of the schools and Theosophical Science.

I shall choose for our study two plants, one from the base of the plant kingdom, the other from its very top.

Among the simplest of organisms are reckoned the slime moulds, and it is still a question whether they are plants or animals. Indeed, the whole discussion of their affiliation to one or the other of the kingdoms smacks of academism. One of the simplest of these moulds is called *Polysphondylium violaceum;* it has no

common name. Imagine a mass of decaying organic matter strewn with a myriad spores of the plant. The spores crack open, and from each comes a tiny, amœboid body—indistinguishable, in fact, from the ordinary animal amœba. These little creatures proceed to enter upon a phase of vegetative life; they move freely and independently from place to place; they pick up in an amœboid manner any tiny particles of food which may be available, such as bacteria and protozoa. They may divide several times. But finally a moment comes when they are all seized by an inexplicable impulse; they give up the wandering, feeding life, and begin to stream from all directions toward a common centre. Arrived there, they commence to heap up in an elongate, sinuous column. Gradually an axial stalk of walled cells is established, over which the still active individuals continue to creep upward till they finally come to rest in a globose mass at the summit, and undergo transformation into violet-coloured spores. This is the simplest type of the reproductive body. Often, however, nodular aggregations of amœbic cells form along the stalk, and from these push out whorled branches, each with an axial strand of supporting cells and a terminal and smaller spore mass. In many myxomycetes there is a definite extrusion of lime before the individuals pass into the spore state, so that the whole body appears as though dusted with powdered sugar.

So far science goes: it describes the process of spore formation in great detail; it studies the minute points of spore germination; it speaks of specific "impulses" through which a definite form of fructification is established; it speculates, rather vaguely it must be confessed, concerning the chemico-physical forces of the environment which control growth and form.

What has Theosophical Science to say to all this? Theosophical Science recognizes the relativity of individuation; it points out that the universe is based upon a principle of hierarchies. And so it can see that in the case of the slime mould, we are dealing with organisms of two degrees. The amœboid body which comes from the spore is an organism of the first degree; the adult fructification is an organism of the second degree. The units of the first degree are built up into a higher body to which each contributes its small quota, sacrificing itself, if need be, to the good of the whole.

This principle of hierarchical gradation runs through the whole universe. Cells are built up both phylogenetically and ontogenetically into tissues; tissues into organs; organs into bodies. The body of all the silver or of all the gold in the world is made of molecules which are composed of atoms, which, in their turn, are made of electrons. The satellites are grouped around planets; the planets make up the solar systems; the solar systems are grouped into stellar universes. And Theosophical Science, passing beyond the visible world, tells of ascending hierarchies of Being, headed by Masters of various degrees, and rising upward to the Logos in whom we live, move and have our being.

But the small plant-animal has more to teach us about hierarchies: namely, that physical contact, such as we find, for example, among the cells of our own bodies, is not necessary to individuality. The swarm of amœbæ is one individual even before it declares itself as such in the physical world. In a similar

fashion it is quite possible that a hive of bees, a flock of birds, a school of fish, or even the Theosophical Society itself, is an organism. But here a subtile point enters: where is the higher organism before it appears?

This lands us in the old nominalist-realist controversy which is associated with the great names of Aristotle and Plato. The nominalist says that such terms as species, genus, man, tree, society, etc., are but empty words abstracted as collective nouns from many real material existences. The realist, on the contrary, avers that such abstract terms apply to real existences—to Platonic ideals—which exist outside our world. Let us suppose a nominalist myxamœba to speak. He says to his amœba friends: Here we are, separate individuals carrying on a struggle for existence; what nonsense to talk about a giant AMŒBA of which we are all a part. The only brotherhood of amœbas is an organization which we shall agree to set up together on a Marxian basis, so that we may each get more food for ourselves than we should if we fought together. Your *Polysphondylium violaceum* is a mere name, and to put it into Latin and Greek won't change matters. His realist Platonic neighbour answers: I can't explain it very well, but I feel intuitively that this Great Being exists; it isn't a mere name as you say; it is my Higher Self; it is the Vine of which I am a small branch.

Well, we have seen how myxomycete wisdom was justified of her children. The Higher Self of the small amœba did finally appear, and he was lifted up into its body to become a spore. Perhaps his nominalist neighbour became a stalk cell destined to perish.

The agnostic botanist is like the nominalist amœba. He is forbidden by his very philosophic dogma to accept, even as a working hypothesis, the existence of the fructification of the myxomycete before it appears in manifestation. With a sort of grim determination to force a materialistic interpretation upon spiritual facts, he brings forth an array of stimuli and tropisms. To the suggestion that he is barking up the wrong tree, he answers angrily that we are trying to block the pathway of scientific advance by dragging in factors with which science cannot reckon. Truth, at all costs, must be made to fit the bed of Procrustean agnosticism.

It becomes evident, I think, why science is driven to deny the primary object of our Society—the formation of a nucleus of universal brotherhood. To science the word "brotherhood" is a mere name—not a reality—not a spiritual organism *in potentia*.

Let us return to the slime-mould. We noted the extrusion of lime as it entered the resting state. What is this but an example of the same principle which is illustrated by the parable of the wheat and the tares? Foreign matter has become involved in the amœbic field during its vegetative life. Let them grow together till the harvest. Then comes the day of sifting. It is the trial before Osiris. That which is essential Truth—in this case pure protoplasm—passes into the rest of the spore; that which is foreign to the spiritual plane, is cast out.

A third point of interest is offered by the form of the fructification itself. It

is a small tree with main axis, whorled branches and terminal "fruits". Thus at the very base of the plant world appears the principle of dendroidy—the tree idea—a succession of nodes and internodes developed at different levels of space. The dendroid *motif* rings out through all the kingdoms of nature. The dendritic crystals of a moss agate, or the frost flowers on a window pane declare it; it appears in coral animals, in sponges, in worms and tunicates; it dominates the plant world almost to the exclusion of other modes of development, and it is worth while to add that in the plant world it is declared analogetically—not upon a basis of homology. By no stretch of the evolutionary imagination can the dendroidy of the pine tree be derived from the dendroidy of the slime-mould in linear descent. Sometimes, as in diatoms and other algæ, it is worked out in structureless jelly wherein the small cells are able to move about from place to place; sometimes, as in certain flagellates, it is formed by successive generations of cells which slip out from the parent cell-membrane and remain hanging together by threads; sometimes, as in the siphonean algæ, it is built up of felted tubules; or it may be made from chains of cells, or from tissues and organs. Masters have shown us by implication that the dendroid *motif* expresses itself in the invisible worlds: "Rooted above", says the *Gîta* "and branching downward is that immemorial tree whose leaves are the Vedas". "I am the Vine, ye are the branches", says Jesus. Sacred and world-trees occur in all mythologies.

The life-cycle of our small organism is the type of all Manvantaras; its rest is the type of all Pralayas; its units at rest are formed into globes—that ultimate shape of all monads and of space itself. So in the microcosmos of one tiny plant we can see the reflection of macrocosmic principles, even as the pond with its ripples, its projecting boulders, its miniature cliffs and its tiny delta, is a microcosm of the great ocean.

For a second organism to which we may apply the methods of Theosophic scientific research, let us pass to the other extreme of the plant kingdom and choose the sunflower plant.

The ordinary sunflower is *Helianthus annuus*. I have introduced this Latin name of the plant because I should like to show that Theosophy has something to contribute even to the very dry subject of botanical taxonomy. The very name *Helianthus* seems to be significant. It appears that the plant was introduced to England from America, and that the Herbalists, Ray and Gerard, both speak of it as *flos solis* or flower of the sun. The famous Swedish Botanist, Linnæus, translated the Latin name into the Greek. We do not know what specific feature led the herbalists to dedicate the plant to the sun. The name might have been suggested from the golden, radiating flower, though a more probable reason is found in the curious fact that the flower swings from east to west following the daily movement of the sun. Perhaps it had been known to the Indians of the Southwest under a similar name. Or did the Herbalists, perhaps, preserve a tradition of correspondences between plants and the heavenly bodies? Paracelsus exclaims in one place: "What is Venus but the *Artemisia* which grows in your garden?"—as if this great Theosophical Scien-

tist had recognized the fact that there was, so to speak, a basic natural key-note upon which the star and the wormwood both vibrated. That the sun and the *Helianthus* are similarly related, we do not know, but we suspect that ancient plant names are based upon other than mere fancy, and that they indicate, indeed, a "signature" which was known to the ancient priest-physician.

The sunflower plant arises from the seed and proceeds to grow into a multicellular green tree provided with tissues and organs. Following its seed leaves, comes a succession of food-making leaves placed at regular intervals up the stalk at points called nodes which are separated by internodes. The first leaves are lance-shaped in outline; the later ones have the shape of an egg with a heart-shaped base. The tip of the plant pushes forward day after day, forming new branches and leaves, till, at the end of the summer, it is crowned with the flower head whence the seeds arise.

This brief outline gives us already a very large field for Theosophical study.

To begin with, the vegetative body of the sunflower is multicellular. No longer do the constituent cells conform to their own sweet wills as they did in the slime mould. They are marshalled and organized into a system of tissues and organs where they work harmoniously for the good of the whole organism. Here is the hierarchical principle again in full operation.

It is of interest to see how this well-drilled hierarchy arises. At a very early stage the young seed contains a single cell destined to become the plant. This cell divides, and its daughters continue to divide, until a considerable mass of seemingly identical cells is in being. In this activity of division we can see a parallel to the multiplication of the myxamœbæ from the spore, except for the fact that in the sunflower the cells remain attached to one another. Now commences cellular differentiation and functional specialization. Certain brigades of cells become modified into a protective skin; others into green tissue to make food; still others into conducting and supporting tubules, or into storehouses for food.

All this is a close parallel to the way in which, through millions of years, the sunflower race arose from the primitive unicellular ancestors. They too, after ages of unicellular life, came to cohere in masses in the ancient seas; they too differentiated into higher forms possessed of skin and conducting tissues, etc. Thus our individual sunflower plant repeats its racial history in the genesis of its cellular body.

But to make the principle of this repetition more striking, let us note the change in leafage which occurs as the plant develops. The first leaves are lance-shaped; the later ones assume the form of an egg with a heart-shaped base. Is there meaning in this? Many believe so, though certain very modern scientists have tried to minimize the fact, just because it involves the admission of metaphysical principles.

We believe that ages ago, sunflowers bore lance-shaped leaves entirely and never formed the egg-shaped type of leaf at all. To-day, our small plant hastens through the stages which were once permanent with its ancestors. This is, of course, the well-known principle of recapitulation. In certain plants it is

more clearly expressed than in the sunflower. Some adult acacias, for example, have lost their leaf blades and have flattened out their leaf stalks to serve as blades. Yet these species bear well-developed bladed leaves in their seedling state. Even young cacti are covered with green leaves though the adults bear only flattened branches.

What might Theosophical Science say about this principle of recapitulation? It might draw our attention to the fact that any microcosm could be represented as a symphony of vibrations. We are aware that sounds are based upon air vibrations, and that if these air vibrations be made visible in matter through the use of proper methods, their manifestation appears as a geometrical form. We might suggest, then, that a sunflower plant is an elaborate symphony written upon a certain key-note.

Now when any machinery is started up, or when a vibrating piano string is suddenly tightened, we hear a rising note. This, on the basis of form, would mean that the shape—the Chladni figure—was altering. Furthermore, we know that octaves of the changing tones would also be set into vibration, and that this would mean that the string was vibrating in parts as well as a whole. Suppose we say, then, that the resting seed is softly sounding the C note. As its growth machinery starts up, or as energy is applied to "tighten its strings", the note rises through D, E, etc. until the key-note for that particular species is struck. In a parallel manner, we may think that through long geologic ages the key-note of the sunflower race was progressively heightened as more and more phyletic energy was poured into it. This is what constitutes progressive evolution. Parallel tones produce parallel manifestations, so that the microcosm of the one plant might conceivably strike for a time the note of its ancestors. For, after all, what is the source of the evolving Universe if it be not the unfolding of the Logos—the Word—the Vibration?

It may be well to point out also, that when the source of energy is shut off from a vibrating system, its note goes into silence through a regressive tone series whereby the progressive tones are again sounded but in reverse order. There is peculiar evidence that in the organic world a parallel regression of forms occurs in declining evolutionary series: it is the descending curve of senility and decadence, and, strangely enough, it is recognized in common speech and called a "second childhood". Students of Theosophy are familiar with the idea of the descent of spirit into matter and its reascent toward spirit.

There is a subsidiary principle which modifies the one we have just been discussing. The ancestors of sunflowers were ferns, yet no sunflower to-day produces a fern-leaf in its ontogeny. Instead of that, the sunflower picks its first leaf type from a much more advanced phyletic horizon. This is the principle of acceleration. It means that the young organism slurs over or obliterates the more ancient stages of its ancestral history. The plant is "taken in hand by its former effort", as the *Gîta* puts it. There has been a sort of stored cosmic advance—a residual memory of the past, which permits the plant to pick up its task at an ever higher level. It has tuned that particular string so many times in the past, that the process is accomplished rapidly—too rapidly to

excite a visible manifestation. This opens an enormous field of Theosophical philosophy—no less than the whole subject of Reincarnation and Karma and even the subject of meditation, whose stages, likewise, are said to rest upon the fruits of former meditations.

The sunflower, unlike the slime-mould, is a green plant; it is able to take water and carbon-dioxide from soil and air respectively, and, through the utilization of the sunlight as a source of energy, it can synthesize the carbon compounds upon which it grows. The simple molecules of gas and water are built into larger molecules—into more complex systems, and the sunlight is locked up to be used later in consonance with the plant's energy requirements.

The slime-mould, on the other hand, is a saprophyte—one of nature's scavengers—one of the hosts of Śiva which breaks up the effete matter of the world, receiving for its pay the residual food and energy locked up there. But the step from innocent saprophytism to parasitism is an easy one, and certain slime-moulds have taken it. They attack and destroy other living organisms. Unable to manufacture their own food, and withdrawn from the sunlight, they have chosen the left-hand path. In the plant world they are the parallels of the members of the Black Lodge. These, too, are cut off from the Sun; they are faced with the dissipation of their residual energies and by the contracting circle of necessity. So they break down compounds which had been built up by the Spiritual Sun; they destroy friendships, families, societies, nations, thereby setting free the energy which had held these higher organisms together, and prolonging their own vile lives. Not lightly have toadstools and scavenger flies and beetles, and the hyena which feeds on corpses, been associated with witchcraft and the dark side of nature.

Backing away from this dangerous subject, let us return to the healthful world of the green plant. We may note that its leaves are arranged in a very definite manner upward along the stem. There is, in fact, a $\frac{2}{5}$ leaf arrangement, which means that, starting with any leaf and circling the stem twice in an upward spiral, one comes to a sixth leaf directly above the first. Twice around the stem and through five leaves constitutes the $\frac{2}{5}$ leaf-arrangement. The linden tree has a $\frac{1}{2}$ arrangement; the holly, $\frac{3}{8}$; the pine cone, $\frac{5}{13}$. If these numbers be written in a series: $\frac{1}{2}$, $\frac{1}{3}$, $\frac{2}{5}$, $\frac{3}{8}$, $\frac{5}{13}$, ... it will be seen that each new term is the sum of the numerators and the denominators of the two preceding terms. What such a peculiar series means (and no other leaf arrangements occur) we leave to the mathematicians to explain, but we can see that any one of them declares the principle of the spiral along which all growth progresses, and which has been associated with Theosophical symbolism since the beginning.

Last of all, we turn to a consideration of the sunflower head. As the vegetative life draws to its end, the leaves decrease in size, indicating, perhaps, that the period of growth upon a lower plane is coming to a close; the bud appears even before the vegetative life is ended, since it must be nourished from beneath. But finally the flower opens and faces the sun. The precious starch and proteids are withdrawn from stem and leaves, and are concentrated in the

seeds; the useless cellulose and wood are rejected, and the bridge which raised the flower upward—the scaffolding upon which it ascended—is shattered by the winter storms.

In the flower itself, we are faced with the deep mystery of generation—a complete mystery to science, in spite of the elaborate system of terminology with which it is described. In some strange manner the flower represents the spiritual efflorescence. Did not Dante depict the final Vision Beautiful as a glowing Rose? Is not Buddha throned upon the Lotus? In the lotus, in the rose, in the sunflower, we can see a unity of plan—a central heart into which the forces of life are drawn, and in which the mystery of seed production is accomplished; around this, a radiating set of glorified petaloid leaves, shaped like ellipses. In the Eastern books, the brain—the centre and crown of our psychic life—is called "the thousand-petalled lotus flower". This is enough, I think, to indicate to us that in the symbolism of the flower is hidden the crowning mystery of our life.

So I have tried to show by contrast the difference between the science of the schools and Theosophical Science in their treatment of the same set of facts. Theosophical Science rejects nothing of the facts of positivistic science; it merely completes and extends. It sees the scientific fact as a gateway which admits to a realm of significance. Facts are symbols, concealing yet revealing truth, just as a square conceals and yet reveals the nature of the cube.

It was once said of a certain scientist: "He knows a great deal, but he doesn't know the significance of what he knows". In this statement, so it seems to me, lies the essential difference between science and Theosophical Science.

What is it that has kept science alive, and has called out such a wonderful devotion from its adherents? Paradoxical as it sounds, it is the Theosophy hidden in science. The intuition of a Huxley transcends the cramping agnosticism of his creed; his genius catches the gleam of the Gates of Gold. "No one, Beloved, loves the wife or child for the sake of the wife or child; it is for the Atman in the wife or child." No one loves science for the cold physical facts of science; it is for the Theosophy hidden in the science.

And if science has, indeed, been kept alive by the bit of sacred fire which cannot be extinguished, think what an efflorescence of learning and culture the world might have, and in good time, we think, shall have, when science becomes Theosophical Science and scientific research is transformed into the Research Magnificent.

WAR MEMORIES

VIII

In Allied Territory

DURING the twelvemonth that I had been shut up in Occupied Belgium, the War "outside", both near at hand and far off, had passed through many great phases. These, indeed, we heard of (though they did not, on the whole, appear to have any immediate effect on our lives), and we followed all of them, as news filtered through to us, with the same feverish intensity that prisoners must feel when they watch, from their prison walls, the advance or retreat of their comrades, fighting in the open.

The battles of Flanders, in the autumn of 1914, had resulted in a kind of deadlock on the Western Front. In the narrow strip of country between the Yser and the sea, there had been a succession of conflicts so intricate, so entangled one with the other, as to be indistinguishable to us at that time. All races and religions and colours seemed to be engaged in that terrific struggle, but the Allies held their ground. The decimated little Belgian Army, facing possible annihilation in a last stand at Nieuport, did not flinch. At Dixmude, the masses of forward-surging Germans were for a time held at bay by the famous French *Fusiliers Marins*, who had already been so prominent in the defence of the country round Ghent, but the French losses were terrible. At Ypres the struggle was so fierce that it has been said the British lost a third of the whole Expeditionary Force. Yet the Germans came on, wave upon wave, in endless masses, until the Belgians, as a last resource, opened all the sluices in that land of canals, flooding the whole country, turning it into a vast lake, ruining their own fertile fields, but making further advance by the Germans at that point, impossible, at least for the time. So the blood that was shed in "Flanders Fields" had not been shed in vain; the tide of invasion was stayed. Victory for the Germans had been perilously near in those dark days of November, 1914, but there had been an all-important factor which had made that victory impossible. The one, great, decisive battle, upon which the whole strategic conception of the Germans was based,—the battle which was to have been fought within the first six weeks, when France would find herself beaten to her knees—that battle had never taken place. Instead of Allied submission, it was really an Allied victory, for Germany found that on her Western Front, from St. Mihiel to Nieuport, she could advance no farther; the deadlock was complete.

Germany, therefore, turned elsewhere, and from our prison walls in occupied territory, we watched through the long winter of 1914–15, and through the spring and summer, the shifting scenes in the different "theatres" where activ-

ity continued; trying to understand; following events as well as we could, with our limited and edited news. Turkey's entry into the War in November, led, in the early spring, to the beginning of the Allied offensive in the Near East, and we began to look eagerly in that direction for Allied success. Italy's belated decision to throw in her lot with the Allies, filled us with hope—had we not, in Brussels, watched for long months the Italian flag, still floating over the Legation there; wondering when, if ever, it would be removed? Yet, almost simultaneously with the cheering news about Italy, came the ominous news from Russia. Through the winter, and up to the end of April, the situation there had appeared to be most promising; then, almost without warning, fell the blow in Galicia, soon followed by the staggering blow in Poland—the "Mackensen Drive" had led to the "Hindenburg Drive", and Russia was in full retreat. That summer of 1915, the world, though mostly unconscious of the fact, was in reality watching the slow approach of the final and overwhelming disaster, for the seeds of the Revolution were being thickly and surely sown.

About the time that I came out from Belgium, in the Autumn of 1915, there seemed to be, on the Western Front, the beginning of a forward movement by the Allies. The worst of the munition crisis had passed, for during the summer, thousands of skilled mechanics, fighting at the front in the ranks, had been released from active service, and sent home. Work on munitions was organized, and good results were appearing, notably in France. In the Artois region, the high ridge which commanded the town of Vimy was reached; Loos was occupied, and the famous Hill 70 was furiously attacked and finally taken. In Champagne, the French, under General Castelnau, advanced several miles. Yet, after the initial push, that "September Drive" accomplished little; the Allies failed to press on, and by mid-October everything seemed to be at a standstill again. It was evident that, despite the gigantic efforts at munition production, the Germans were still better supplied than we were, and the year 1915 was ending sadly.

It was really a strange experience to find myself in England again, and it was with some difficulty that I transferred my working consciousness and my understanding, to my present surroundings. For the first few days, I felt like a lonely ghost which, in some dim, twilight way, had wandered back into the scenes of a former life, and I used to walk, half dazed, through the London streets where quiet reigned, and where safety, so long unfamiliar, actually bewildered me. There were no Germans; there was no horror lurking perpetually at one's elbow. There was, instead, decency and order and sanity. I could not get used to my own freedom; I think I half resented it. I found myself looking into the faces of people whom I passed in the street: "You don't know what invasion means," I thought with bitterness, my heart yearning back toward the friends whom I had left. "You've never had your towns looted and burnt; you've never seen your own family dragged out and shot before your eyes—what do you know of war?" This was, of course, unjust, for most of those people whom I thus mentally addressed, were themselves, no doubt, but

recently back from the front, and though it was from the front on *our* side of the lines, they had seen sights which I as yet had never seen; their inner readjustment was just as difficult as my own—that readjustment which we all had to make when returning from a welter of agony and filth, to the old, familiar life which had pulsed evenly on, during our absence. My freedom seemed so misplaced, and I could not get used to the thousand little things which liberty gives us. What an absurd importance we attach to trifles at such times! The first morning that I heard again, in the earliest light of dawn, the trailing cry of the milkman, as he pushed his jangling cart down the street, it was like a voice hallooing to me across wide, hazy distances of time and space, to remind me of what once had been in the long, long ago. The quick, double knock of the postman at my door, was like a dreamy reminder of life on another planet, æons before. To have newspapers again—regular news, and un-teutonized—was one of the strangest things of all.

Of course, however, life in England was not as it had been; it was only the sharp and sudden contrast with life in Occupied Belgium which made it appear unchanged; for the streets by day were now full of the convalescent wounded, in their blue hospital suits, hobbling on crutches or canes, or being driven about in large conveyances supplied by the many "Entertainment Committees". Private hospitals or convalescent homes seemed to be at every corner, and the long "Rolls of Honour", posted at the doors of churches, business houses and public institutions of all kinds, told England's story. Khaki was everywhere, and intensive drilling went on, for the Derby recruiting campaign was bearing good fruit. There were regulations on light too, which even in Belgium had not been imposed, and it was some time before I became accustomed to the blackness of the streets at night, for air raids had been almost unknown to us in Brussels. Here in London the streets were like long, black tunnels; the street lamps, their glass thickly covered with paint, cast small, dreary pools of light on the pavements below; little sickly, circumscribed, pallid areas which served only to intensify the surrounding gloom. No lights in the houses; no lights in any of the millions of windows you might pass; the entrances to subways looked like dim, pirate-haunted caves. The "Defense of the Realm Regulations" were felt wherever you went. Only the great searchlights flamed across the sky, interlacing their long, silver arms as they flashed through the murky blackness, searching the heavens from horizon to zenith, and then back again, or swinging with a vast, circular movement, which seemed to embrace the universe—searching for Zeppelins or other air-craft. Hyde Park Corner was one of the places where these searchlights were installed. From the inky darkness of the streets below, brilliant shafts of light would suddenly flame skyward, and you could distinguish, on the top of the high archway, shadowy forms moving busily to and fro, as the great machine was trained into action. The air raids themselves furnished a new note in my own War experience, but I soon learned, as the rest of London had already long since done, that if caught while away from home, I could seek safety in the "Tube" stations, or halls of public buildings. A policeman's warning whistle, shrill and

endlessly prolonged, would tell you to lose no time in taking cover; you would see all the street traffic stop as though a spell had been cast over it, while passengers in 'bus or taxi would rush to the nearest open doorways, leaving the empty conveyances where they stood in the now abandoned streets. Then, almost before you could catch your breath, the anti-aircraft guns would begin to crash and pound, the bombs seeming to fall as thick as gooseberries, while the noise seemed much worse than the danger. Then at last, just before you became convinced that you had been deafened for life, would come the "All Clear" signal, when we would scramble out of our "shelters", like rabbits out of their burrows.

There were deeply moving sights at the great railway stations—at Victoria, where the afternoon "Trench to Town Express" came thundering in, bringing officers and men for a week-end away from the front. Just as they were, straight from the trenches they came: the officers miraculously well groomed; the men, often mud-stained and grimy, but all with the glow of contentment at being home once more. Then, two days later, if again you went to Victoria, you would, perhaps, see the same lot of men, their short furlough ended, saying good-bye to their wives and children, before they stepped into the one o'clock train which was to hurry them back to the old trench life at the front. Those greetings on arrival, and those partings in the last moments at the end, were, somehow, things one could not easily forget.

Then there was Charing Cross, where every evening thousands of Londoners gathered, the crowds reaching out into the Strand—gathered to welcome the wounded as they arrived, also straight from the front. The long hospital trains, pulling slowly into the great, cavernous station, came quietly to a standstill; the stretchers, lifted out gently and with the greatest care, were slid smoothly and swiftly into the ambulances standing in readiness close to the platforms; then the long procession would begin to emerge from the station itself—a steady defile. Out into the darkness of the Strand it came gliding, the interior of each ambulance dimly lit, showing the stretchers on which lay the heavily-bandaged and often blood-stained men, motionless, and with closed eyes; the most serious cases being accompanied by nurses who watched carefully over the sufferers. Ambulance after ambulance, the long column of wounded passed down the narrow pathway left open by the silent crowds thronging on either side—crowds which were silent with a sympathy they found no way to express. Sometimes a woman or young girl would break through the densely packed masses, and running quickly to the rear of a passing car, would throw a few roses into it, or lay them gently on the feet of one of the motionless occupants. I think perhaps hardly anything that happened in London, brought the War home to the general public more sharply than this nightly arrival of the wounded, for we knew that in many cases a man who had only that morning been fighting in northern France would, being hit, find himself in a London hospital ward that night. So this arrival of the wounded, straight from the front, was only another kind of "Trench to Town Express."

Of course, as soon as possible after my return to England, I set to work at

whatever I found myself able to do, and through most of that winter of 1915–16, I spent my mornings rolling bandages in a neighbouring supply depot (as I recall it, I must have rolled enough to encircle our globe many times over); while in the afternoons I visited the wounded in hospital. So the winter passed—a long, grey-tinted winter, when the news of the collapse of Serbia reached us; the evacuation of Gallipoli, and the whole, inglorious close of the Dardanelles campaign took place; when Great Britain finally accepted the Compulsory Service Act. In the very early spring I determined to get over to France, and into the active fight again, for there was news which filled me with impatience at my own inactivity. Germany, perpetually confronted with the old and still unsettled problem—how to crush France—was again on the point of trying to solve it. She had had her Russian triumphs, but she had never yet accomplished this very first objective of hers; the great fortresses of Verdun, Toul, Épinal and Belfort, saved by the victory of the Marne, still bristled at the frontier; while France herself, so far from being crushed, had, on the contrary, gained time to concentrate her forces, preparatory to a great Anglo-French Drive for which Joffre was now preparing. Further delay on the part of the enemy, would only increase the difficulties, so, in February, 1916, Germany made a renewed effort in the West,—the gigantic attack on Verdun was launched. It was about this time that I started out again.

With a certain amount of wire-pulling I got the necessary permits, rather difficult under most conditions, unless you were "qualified" as a nurse, or in some other way, and the day (or rather night) of departure arrived. I had decided to go via Havre, for I had friends there whom I wanted to see, even though it was a roundabout way to reach Paris. Getting out of England was not as easy in 1916 as it had been in 1914, and I remember the weary time it took us, who were would-be passengers on the Channel boat, to pass the various officials, for spies were not infrequently caught, and it was said that some had been discovered who had maps and plans of important places (fortifications etc.) traced in invisible ink on their backs, and that only a good wash with certain acids, exposed these otherwise invisible marks. I seem to have a recollection of a whole hierarchy of officials to whom a satisfactory account of oneself had to be given, and that I passed and passed them, answering questions or showing papers. I was told by the first that I must give up my "identity card", for it could not be taken out of the country.

"But who will recognize me when I come back?" I protested, feeling very much like a parcel post package, without an address on it, "and how shall I get it again?"

"Go to the Police," was the laconic answer, and I was shoved on by the long line of travellers behind me.

The next official invited me to give up my bread, meat and sugar coupons.

"Well, they would be of no use to the French, in any case," I thought, "and they are that much to the good, in England," so I saw them disappear without a regret.

Then came Scotland Yard, clad in Khaki. Why was I leaving England?

Was I taking out any "contraband goods"? My present passport was in order, but where was my former one? When I answered that I had been obliged to leave it in Belgium, on coming out of occupied territory the previous autumn, the officer questioning me, gave me the kind of sabre-thrust look which I fancy it would have been very hard to face, had you been trying to conceal facts. Fortunately I was able to convince him, by certain references which I gave, that the old passport was safe in the hands of the American Legation in Brussels, but I had not realized, until that moment, how dangerous even expired passports were considered, if they fell into enemy hands.

I then turned to the next official, he who represented the French *Sûreté*—the Criminal Investigation Department of Paris! (It was like passing the forty-two Judges of the Book of the Dead, I thought). This individual—rather stout, and heavily bearded—was characteristically enveloped in a huge, thick, woollen muffler, almost like a shawl; and it was wound about his neck and crossed over his broad chest in the usual fashion. Somehow, that familiar-looking woollen scarf gave me the feeling that I was already in Picardy or thereabouts—how well I knew them! We went through the usual courtesies—Monsieur le Sûreté and I—the kind of delightful French courtesy which makes you feel that you are really quite an important personage, and then, looking me suddenly and severely up and down, but still in a tone of voice which sounded as though he were telling me what a very becoming hat I had on, he fired the following rather sinister question at me:

"Madame no doubt knows that it is much easier to get into France than it is to get out of it?"

I was slightly startled, I confess.

"Is he conjuring up the guillotine?" I mused—reminiscently, perhaps.

Then pulling myself together, I contrived a paragon of a French shrug:

"*Bon!*" I exclaimed cheerfully, "France will always remain France, none the less. I'll take my chances."

A broad smile, escaping triumphantly from the smothering folds of that ridiculous muffler, was my thanks. Again the exchange of courtesies; we bowed—the huge woollen scarf adding official dignity to the scene, though one did not quite know how—regrets were expressed at my having been detained so long; the hope that my journey would be comfortable; that no inconvenience would be caused me by the air raids in Paris, and again I moved on. There were still many more officials to pass, but they have now grown dim in my memory, blotted out, perhaps, by the alluring memory of that one delightful and be-mufflered Frenchman.

Eventually we all got on board the Channel boat, despite the dark, and the dangerous and slippery gangway, and everyone turned in for the night, with the reassuring thought that we were being escorted by two Destroyers, which would not fail us in case of mines. An early morning landing in Havre, and a repetition, in reverse order, of the "forty-two Judges" of the night before, and so far as I can remember, there were no spies discovered among us.

Spending the morning with the friends I had come to see, I took the afternoon

train for Paris, a train which was to make but one stop on the way, and, wishing to be alone, I chose a first class, end carriage, invitingly empty, which appeared to be especially cut off from the rest of the train, there being no corridor; and I settled into my corner, glad of the quiet interval which, I knew but too well, preceded a very strenuous life. As I sat there, thinking of what I had left, of what I was going to, and of my good fortune at being able to get over to France again—of my actually being *in* France at that moment!—I heard the signal for the train to start, and I thought, with a selfish satisfaction, how lucky I was to have found so secluded a corner. No one could get in now, for the train was slowly moving. As these thoughts were chasing each other through my mind, however, the door of my carriage was suddenly and noisily jerked open, and in tumbled, with loud clatter of canteen, rifle, "tin hat" and all (I could never remember whether his head or his heels came first)—in tumbled the most amazingly unkempt *poilu* that one could hope to see. Except that he was going in the wrong direction, that is to say, toward the front line trenches, anyone would suppose that he had just come out of them. His "horizon blue" uniform was ragged and soiled, and hanging on him like a loose bag, evidently made for a much larger man; his hair and his beard were uncut; he was grimy and tired and worn—altogether a disquieting apparition. And here he was, invading the first class, which was absolutely taboo for men in the ranks. When he saw me, he started violently; it was evident he had fancied that he was getting into an empty carriage; evident too, that he had waited till the train was moving, till the guard's back was turned enginewards, to give the signal, and knowing that there was but one stop between Havre and Paris, he had made a dash for what he hoped would be a comfortable and undiscovered retreat—all the luxuries of first class; cushions instead of hard, wooden seats; plenty of room to lie down; no one to bother him. As he stood there, irresolute, he gave me a long, scrutinizing look—and I returned it! He stared at me, and I stared at him, both of us mute with astonishment. Then, evidently deciding that the game was not "all up" with him, he sidled toward the seat directly opposite me, and dropped into it with another clatter of canteen and rifle—and then he looked again at me, as though to "size me up"; he looked from under heavy, weary eyelids which gave him a lowering, and not altogether pleasing expression at the moment. I, in my turn, looked hard at him, wondering if he was right in his mind, for if ever there was an unpromising-looking travelling companion, it was he, and the train was now at top speed, and no communication between my carriage and any of the others. We were as cut off from the rest of the world as though we had been sitting on the horns of the moon.

"Well, here's a pretty kettle of fish!" I said to myself. "Supposing he is one of those poor, demented creatures who break loose every now and again—what are you going to do about it?"

There was, of course, nothing to do about it, as I knew but too well, nothing for the moment, at any rate, but pretending that I was absent-mindedly looking nowhere, I looked hard for the emergency signal cord, in case I should need

it. We sat almost without moving, for some time. I saw him, from the tail of my eye, look out of the window and quickly back at me; then noticing the cushions of the seat on which he was sitting, he patted them approvingly and affectionately, as a child will pat its mother's pretty dress; he ran his great, horny, weather-beaten hand, with a touch of awe, over the soft cushions at the back, and then, smiling, he patted the cushions beside him again. That simple little gesture brought a lump in my throat, and a mist in my eyes—those cushions were so very lovely to him, after the horrors of the trenches; that dumb admiration of his was so eloquent! Then, suddenly, he coughed. I knew that cough at once—that horrible cough! It meant that he had been badly gassed, poor soul! He sat still for a while, after that, leaning forward, with his elbows on his knees, his hands clasped, coughing spasmodically, and looking furtively at me, from time to time, from under those heavy eyelids. Presently he began to fumble about in one of his pockets, and having found what he was looking for, out came a huge knife which he began to sharpen on the sole of his shoe.

"Good heavens! What's going to happen now?" thought I, as I watched him, fascinated by the very novelty of the situation.

When his knife was sharp enough to suit him, I was somewhat relieved to see him dive into another pocket, or some invisible place at his side, and drag out a huge lump of black bread, half as large as his untidy head. Pressing the bread close to his chest in true French peasant fashion, he began to saw off vast slices with the newly sharpened knife, cutting always inwards, toward himself,—the selfsame way that his father and his father's father, and all his forebears for generations back had done. That manner of cutting bread belongs to the very soil of France. The next process was to cut off the first mouthful with great care and precision, gauging with remarkable accuracy the size of the mouth into which the piece was to fit—again the peasant tradition. I watched all this as well as I could, without appearing to take much notice, and I expected to see that first mouthful disappear without delay, but that is where I had underestimated my *poilu*, for, crossing himself very devoutly, I saw his lips move as he repeated a silent prayer. Then he looked suddenly across at me, and, with a rough but strangely gentle courtesy: "Madame!" he said, holding up that severed piece of bread as though asking my permission to eat his humble meal in my presence. Never shall I forget that gesture—so simple, so chivalrous, so French! He knew he had intruded where he did not by rights belong, and this was his quiet way of showing me that he knew it. Only after this did he begin to eat his bread, and when he had munched some of it noisily, he dived into another bag or pocket, and out came a piece of hard cheese, which rapidly disappeared with most of the remaining bread. What was left over was carefully wrapped in a piece of indescribable paper, and stuffed back into his pocket, after which, from some other quarter, came out a pipe which he filled with a black-looking substance, but before he lighted it (ours was a non-smoking carriage) again he looked at me, asking permission. Then, resting his head against the cushioned back, he puffed and puffed contentedly, making the most of those

golden moments. That awful tobacco almost asphyxiated me, but my *poilu* smoked on in a dream of happiness. At last I saw him begin to nod; he had just sense enough left to knock the still hot ashes out of his pipe before he fell back—this time there was no appeal to me, for natural fatigue was too strong—and in a moment he was asleep, stretched out on his back, his great rough boots scarring the soft greyness of those cushions which he liked so well. Such a deep refreshing sleep! It did me good to watch it. And snore—*how* he snored! Had he been in a dugout, he would certainly have betrayed the position of a whole regiment.

Alas, his sleep was soon to be interrupted, for I felt the train slow down, and I knew that we were getting to that first stop of ours, between Havre and Paris. Even so, I hoped that he might sleep on, unmolested; but while I was wondering what I could do to protect him from invasion, the train halted, and for the second time that day, the door of my carriage was jerked open; there was a short pause, in which my poor *poilu* sat up, looking around him somewhat distractedly; then the stern voice of the scandalized guard:

"*Mais quoi donc . . .* !" and then, "Here you! Come out of there!"

In vain I protested; in vain I pleaded that as there were no other occupants of the carriage, if *I* did not object to my travelling companion, why could he not stay? But the guard was obdurate, his official dignity was at stake. Somewhat mollified by a tip from me, however, I heard him say, not too unkindly:

"*Viens mon vieux, dépêche-toi, ... viens donc!*"

My *poilu* knew that his moment of comfort was over, and he moved slowly toward the door of the carriage; but before he began to scramble out, knapsack, canteen, rifle and all, he turned and saluted; "Madame!" he murmured, and disappeared.

Of course, I never saw him again. I did not even know where he was going, nor have I ever known if he came out of the War alive. But, bless him! How could I ever forget him? And how I missed him as the train, starting once more, raced on toward Paris, in the gathering night.

VOLUNTEER.

(To be continued)

HIGHER EDUCATION

A NEW TRANSLATION[1]

Introductory Note

THE following is a new translation of one of the four books in the Confucian Bible which has been translated by Dr. Legge as the "Great Learning." This Ta Hsüeh, the "Method of Higher Education," together with the Chung Yung, the "Universal Order or Conduct of Life," forms what may be called the Catechism of the Confucian Teaching. When first publishing my translation of the Chung Yung some ten years ago, I said, "It was my intention to publish these two books together; but I have not been able to bring my translation of the other book into a shape to satisfy the standard which I aim at in my translation." Now the present translation is, in my humble opinion, fit to be presented to the public. I therefore venture to offer it to the consideration of educated men who are really and sincerely interested in the cause of education in China and in the world.

In order to make the sequence of thought more intelligible, I have ventured to slightly rearrange the text as adopted by the great Chinese commentator Chu Hsi and followed by Dr. Legge. The book consists of the text of Confucius and commentary or explanation of the text by a disciple.

Ku Hung-Ming, Peking, 1915.

THE TEXT OF CONFUCIUS

The object of a Higher Education is to bring out (明) the intelligent (明) moral power (德) of our nature; to make a new and better society (lit. people)[2]; and to enable us to abide in the highest excellence.[3]

When a man has a standard of excellence before him, and only then, will he have a fixed and definite purpose; with a fixed and definite purpose, and only then, will he be able to have peace and tranquillity of mind; with tranquillity of mind, and only then, will he be able to have peace and serenity of soul; with peace and serenity of soul, and only then, can he devote himself

[1] Readers of this very interesting translation of the Ta Hsüeh, are referred to "On the Screen of Time", in our present issue, for information about Ku Hung-Ming, the translator, and about the origin of his article.

All footnotes which follow are those of the translator.—Editors.

[2] Montesquieu says: "The first motive which ought to impel us to study, is the desire to augment the excellence of our nature and to render an intelligent being yet more intelligent."

[3] Matthew Arnold says: "There is of culture another view,—in which all the love of our neighbour, the desire for removing human error, clearing human confusion, and diminishing human misery, the noble aspiration to leave the world better and happier than we found it,—motives eminently such as are called social,—come in as part of the grounds of culture, and the main and pre-eminent part. Culture is then properly described, not as having its origin in curiosity, but as having its origin in the love of perfection; it is a study of perfection."

to deep serious thinking and reflection, and it is only by deep, serious thinking and reflection that a man can attain true culture.[4]

COMMENTARY

I

1. The Commission of Investiture to Prince K'ang says: "He (the Emperor Wen) succeeded in making manifest the power of his moral nature."

2. In the Address of the Minister I—Yin to the Emperor T'ai Chia, it is said: "He (the great Emperor T'ang) kept constantly before him the clear Ordinance of God."

3. In the Memorial Record of the Emperor Yao, it is said: "He succeeded in making manifest the lofty sublimity of his moral nature."

4. Thus all these men made manifest the intelligent moral power of their nature.

This section explains what—"to bring out the intelligent power of our nature," means.

II

1. The Inscription on the Emperor T'ang's bath says: "Be a new man each day; from day to day be a new man; every day be a new man."

2. The Commission of Investiture to Prince K'ang says: "Create a new society."

3. The Book of Songs says: "Although the Royal House of Chow was an old State, a new Mission was given to it."

4. Therefore whatever a gentleman finds for his hands to do, he doeth with all his might.

This section explains what—"to make a new and better society," means.

III

1. The Book of Songs says: "The Imperial Domain was a thousand li wide; within it all the people found their abode."

2. The Book of Songs, again, says: "The twittering yellow bird has found its abode on the side of a little hill." Confucius commenting on this said: "In choosing their abode, even the birds know what to choose. Can it be that man is less intelligent than birds?"

3. The Book of Songs says: "Profoundly serious was the Emperor Wen. Ah! how earnestly he strove to realize his ideals." As a ruler, his ideal was to love mankind. As a subject, his ideal was to respect authority. As a son, his ideal was to be a dutiful son. As a father, his ideal was to be kind to his children. In intercourse with his fellowmen, his ideal was to be faithful and true.

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[4] Goethe says: "Religious Piety is not an end, but only the means by which through perfect calmness and tranquillity of mind, to attain the highest culture."

4. The Book of Songs says:—

"Look where the river forms a nook,
"How trim the fresh green bamboos are;
"So full of grace is he,—our Prince,
"Like ivory finely cut and filed;
"Like a gem chiselled, ground and ground again.
"Oh! how distinguished and calm he looks,
"Oh! how majestic and grand his air;
"So full of grace is he,—our Prince,
"Oh! His glory will never end."

The words "cut and filed" refer to the care that he took to improve his knowledge. The words "chiselled and ground" refer to the care that he took to make himself perfect. The words "how distinguished and calm he looks" show the seriousness of his mind. The words "how majestic and grand his air" show the dignity of his manners. Lastly the words "So full of grace is he—our Prince, Oh! His glory will never end," mean that when glorious moral qualities are brought to such perfection, the people will never forget them.

5. The Book of Songs says:—"Ah, the former kings are not forgotten!" The higher classes appreciate their great moral qualities and love them. The lower classes are made happier and enjoy the benefits derived from their work. In this way they attain immortality.

This section explains what—"to abide in the highest excellence," means.

THE TEXT OF CONFUCIUS

Men in old times when they wanted to further the cause of enlightenment and civilization in the world, began first by securing good government in their country. When they wanted to secure good government in their country, they began first by putting their house in order. When they wanted to put their house in order, they began first by ordering their conversation aright. When they wanted to order their conversation aright, they began first by putting their minds in a proper and well-ordered condition. When they wanted to put their minds in a proper and well-ordered condition, they began first by getting true ideas.[5] When they wanted to have true ideas they began first by acquiring knowledge and understanding. The acquirement of knowledge and understanding comes from a systematic study of things.

After a systematic study of things, and only then, knowledge and understanding will come. When knowledge and understanding have come, and only then, will men have true ideas. When men have true ideas, and only then, will their minds be in a proper and well-ordered condition. When men's minds are in a proper and well-ordered condition, and only then, will their

[5] True ideas of themselves and of the world. The words 誠意 are the Chinese equivalent of the Socratic "Know thyself".

conversation be ordered aright. When men's conversations are ordered aright, and only then, will their houses be kept in order. When men's houses are kept in order, and only then, will there be good government in the country. When there is good government in all countries, and only then, will there be peace and order throughout the world.

COMMENTARY

IV

1. In physical nature, there are causes and effects. In human affairs, there are springs of actions and consequences. When a man knows that he must first attend to the one, before he can deal with the other, he is then not far from the truth. From the Emperor down to the lowest of the common people, the one thing that all must do is to make the ordering of their conversation aright, the foundation for everything. When the foundation is in disorder, that which is built on it will not be in order. When that which is essential is neglected, that which is not essential can never properly be attended to.

2. Confucius says: "In deciding lawsuits, I am not better than other men. But what I make it a point to do is—I try to make lawsuits impossible. Men who come before me without a just cause, have nothing to say for themselves." Watch therefore with fear and trembling over the hearts of the people. That is the root of the matter in knowledge. That is the highest knowledge.

V

1. Now what is meant by "to have true ideas" is to have no self-deception, as when one hates a bad smell or loves what is beautiful. That is what is called self-detachment.[6] Therefore a gentleman watches diligently over his secret thought.

2. When he is alone, there is no evil which an immoral man will not do; but when he sees a gentleman, he immediately disguises himself and conceals what is evil and shows off what is good within him. But men see through us as though our hearts and reins lay open to them. What is the use then of concealing? This is what is meant by the saying that what is truly within, will surely show without. Therefore a gentleman watches diligently over his secret thought.

3. The disciple of Confucius, Tseng-tzu, says: "When you know that ten eyes are looking upon you and ten fingers are pointing at you, is it not awful?"

4. Wealth embellishes a house, but moral qualities embellish the person. When the mind is free and easy, the body will grow in flesh. Therefore a gentleman must have true ideas.

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[6] In order to have true ideas, Matthew Arnold says you must see "the object as in itself it really is", and in order to do that, "you must get yourself out of the way."

VI

1. Now what is meant by saying that the ordering of one's conversation aright depends upon putting the state of the mind in a proper and well-ordered condition, is this. When a person is under the influence of passion, his mind is not in a proper and well-ordered condition. When he is under the influence of fear and terror, his mind is not in a proper and well-ordered condition. When he is under the excitement of pleasure and amusement, his mind is not in a proper and well-ordered condition. When he is under the influence of sorrow and distress, his mind is not in a proper and well-ordered condition.

2. When the mind is absent, we look, but do not see; we hear, but do not understand; we eat, but do not know the taste of that which we eat.

3. This is what is meant by saying that the ordering of one's conversation aright depends upon putting the state of the mind in a proper and well-ordered condition.

VII

1. Now what is meant by saying that putting one's house in order depends upon the ordering of his conversation aright, is this. Men are biassed towards those for whom they feel love and affection; biassed towards those whom they despise and dislike; biassed towards those of whom they stand in awe and reverence; biassed towards those for whom they feel pity and compassion; biassed towards those towards whom they feel arrogance and pride. Wherefore it is that there are few men in the world who love and yet know the bad qualities of those whom they love; who hate and yet know the good qualities of those whom they hate.

2. Hence it is said in the common adage: "No man knows the wickedness of his son, no man knows the richness of his crops."

3. This is what is meant by saying that unless you order your conversation aright, you cannot put your house in order.

VIII

1. Now what is meant by saying that in order to have good government in the country, one must first put one's house in order, is this. He who cannot teach the members of his own family to be good, can never teach other people to be good. Hence the moral man, without going out of his house, can learn the duties which he owes to the State. The duties of a good son will teach him how to serve his Sovereign. The duties of subordination in the family will teach him to respect authority. The kindness of a father to his children will teach him how to treat the multitude.

2. The Commission of Investiture to Prince K'ang says: "Watch over the people as a mother watches over her new born child." A mother who seeks with her whole heart the good of her child, although she makes mistakes, will never go wholly wrong. No girl had ever to learn how to take care of her child before marriage.

3. When there is kindness and humanity in one family, the whole nation will grow kind and humane. When there is courtesy and politeness in one family, the whole nation will all become polite and courteous. The ambition and perversity of one man, on the other hand, may bring to confusion and anarchy the whole nation. Such is the power of influence. Hence the saying: "One word can ruin everything; one man can save a nation."

4. The Emperors Yao and Shun set up humanity as their principle in governing the Empire, and the people responded and became humane. The Emperors Chieh and Chow set up cruelty as their principle in governing the Empire, and the people responded and became cruel. When rulers give orders which are contrary to that which they themselves love to practise, the people will not obey them. Therefore, before requiring any moral quality of the people, the ruler must himself have that moral quality; before condemning any vice in the people, he must himself be free from that vice. A man who does not consider his own moral condition can never influence others for good.

5. Therefore government in a country depends upon putting one's house in order.

6. The Book of Songs says:—

> "The peach tree is tender and fair,
> "With its leaves all in bloom;
> "The girl is going to her new home,
> "She will rightly order her household."

Only when there is order in the household, is it possible to teach the people of the nation to be good.

7. The Book of Songs says:—

> "Do your duty to your elder brothers,
> "Do your duty to your younger brothers."

Only when a man has done his duty towards his brothers at home, can he teach the people of the nation to be good.

8. The Book of Songs says:

> "His manners were without reproach.
> "He therefore brought the whole nation to order."

Thus only when the ruler is fit to be to his people a model father, a model son and a model brother, will the people take him as their model.

9. This is, then, what is meant by saying that good government in a country depends upon putting one's house in order.

IX

1. Now what is meant by saying that peace and order throughout the world depend upon having good government in one's own country, is this. When

those in authority honour old age, the people will all become dutiful sons. When those in authority respect and obey their superiors, the people will all become good citizens. When those in authority take care of the poor and helpless, the people will not neglect them. Thus a gentleman has a self-measuring rule.

2. What a man hates in the conduct of those who are above him, let him not show it in his treatment of those who are under him. What he hates in the conduct of those who are under him, let him not show it when doing his duty to those who are above him. What he hates in the conduct of those who go before him, let him not be the first to show in dealing with those who come after him. What he hates in the conduct of those who come after him, let him not follow their example and show in dealing with those who go before him. What he hates in the conduct of those who are on the right hand of him, let him not show in dealing with those who are on the left hand of him. What he hates in the conduct of those who are on the left hand of him, let him not show in dealing with those who are on the right hand of him. This is what is called a self-measuring rule.

3. The Book of Songs says: "How the people love the prince who is a father and a mother to the people." To love what the people love and to hate what the people hate: that is what is meant by being a father and a mother to the people.

4. The Book of Songs says:

"Lofty like the southern hill,
"With its rugged mass of rocks;
"Awful you are, my lord of Yin.
"The people all look up to you."

Those who are responsible for the government of a nation can not be too careful in what they do. The least mistake on their part will have awful consequences to the world.

5. The Book of Songs says:

"Before the Yin rulers had lost the hearts of the people,
"They found favour in the sight of God;
"Take warning then from the house of Yin,
"The great High Mission is not easy to hold."

This means that when a ruler gains the hearts of the people, he will gain the kingdom; when he loses the hearts of the people, he will lose the kingdom.

6. Therefore the first care of the ruler is to make sure that he has the moral qualities. Who has the moral qualities, has the people; who has the people, has the land; who has the land, has the revenue; who has the revenue, has the power to use it.

7. Moral qualities are the foundation of a nation. Wealth is but the means. When the ruler mistakes the end for the means and the means for

the end, the result will be rapine and scrambling for wealth among the people. Therefore the accumulation of wealth in a few hands leads to the dissolution of Society, while the distribution of wealth among the many contributes to the stability of Society.

8. Hence it is said: "Words spoken in violence will return again with violence, and wealth gotten by violence will be taken away by violence."

9. The Commission of Investiture to Prince K'ang says: "The Divine Mission is not given us for ever;" that is to say, if we are good, we shall win it; if we are not good, we shall lose it.

10. In the history of the Kingdom of C'hu it is said: "There is naught that the people of C'hu deem precious; goodness alone they deem precious."

11. Fan, the uncle of Duke Wen of the Kingdom of T'sin, while the Duke was in exile abroad, said: "Our Prince now in exile considers nothing as precious; he only holds as precious his love for his parents."

12. In his speech from the Throne, the Duke of T'sin said: "Let me have as my Minister a plain and simple man who has absolutely no other qualification except a free and open mind and a broad and tolerant spirit; who regards the possession of abilities by others as if he possessed them himself; who shows his broad and tolerant spirit by taking the same delight in the superior intelligence of others as he would were it his own. Such a man will be able to protect our children and grandchildren, the black haired people. He will benefit us in every way. A man, on the other hand, who, when he sees others possessing abilities, is envious of and hates them; who, when he sees superior intelligence in others, shows his narrow and intolerant spirit by putting difficulties in their way, so that they can not get known, such a man will not be able to protect our children and grandchildren, the black haired people. He will in every way be a man dangerous to us all."

13. It is the duty of all good men to banish such a man and drive him to live among the uncivilized heathen, not to allow him to live with us in China. This is what is meant by saying: "It is only the truly good and moral man who can love or hate others."

14. To see men of worth and not be able to raise them to office, but to keep them in a subordinate position under you, that is gross neglect of duty. To see bad and unworthy men and not be able to remove them; to remove them but not be able to keep away from their influence,—that is weakness.

15. To love and like those whom all men hate and dislike; to hate and dislike those whom all men love and like; that is to outrage the natural feeling of men. Calamities will be sure to overtake a person who thus acts.

16. Thus in life there is one great law for a gentleman. If faithful and trustworthy, he is sure to succeed; if proud and careless, he is sure to fail. In the same manner in the production of wealth there is one great law. When there are many who produce and few who consume; when those who work, work hard, and those who spend, spend slowly; then there will always be plenty of wealth in the nation.

17. Moral men make money to live. Immoral men live to make money.

18. You will never find where the rulers are humane and kind that the people do not love honour and duty. You will never find where the people in a nation love honour and duty, that the affairs of that nation do not prosper, and that the wealth in the nation does not belong to the ruler.

19. The noble Lord Men Hsien said: "The man who keeps horses and carriages, does not look after fowls and pigs. The family that stores ice in the house, does not rear oxen and sheep. In the same manner the ruler of a great nation should not keep a minister whose sole aim is to exact as much money as he can from the people. Rather than have such a minister, it were better to have a minister who openly robs him." This is what is meant by saying that what really makes a nation prosperous is not wealth and material prosperity, but honour and duty.

20. When a ruler who wishes to make his nation prosperous and great, devotes his attention only to questions of finance and revenue, he is surely under the influence of some base and ignoble person. When such a base and ignoble person directs the affairs of a nation, even though he be a man of ability, calamities and disaster will follow, and then even a good man who comes after him, will be able to do nothing. This, then, is what is meant by saying that what really makes a nation prosperous is not wealth and material prosperity, but honour and duty.

If you mean to act nobly, and seek to know the best things which God hath put within the reach of men, you must fix your mind on that end, and not what will happen to you because of it.—GEORGE ELIOT.

THOUGHTS OF A NEW MEMBER

She walks in beauty, like the night
Of cloudless climes and starry skies.
BYRON.

ONE of the most significant utterances of the recent Convention was, for me, that The Theosophical Society, in carrying the Movement over the end of the Century, and past the first quarter of the next, had telescoped time, shattering the cyclic law that decreed the messenger of the Lodge might come only in the last quarter of a Century. It rests with our devotion, it was said, whether the next Lodge messenger may come in 1975 or in 1950.

At the time I was conscious of a great surge of gratitude in the conviction that there had been, and there would continue to be, in The Theosophical Society, a devotion of that high level, such as might well perform this miracle. But mingled with that thought was a sense of my own inadequacy, a feeling of remoteness from participation in the miracle.

The thought troubled me, just why, I was not then able to determine; but I carried it with me to the Tea the following afternoon, and must have transmitted something of it in talking with another about opportunity. Opportunity, I was told, lies in our own attitude toward it. This was no new thought, but the speaker touched it with something that made it blossom. "I have a friend", it was said, "who never walks up three steps without conscious intent". I saw at once a mental image of one about whom I felt this must be true, and there flashed into my mind the words, "She walks in beauty", and immediately, "The beauty of holiness". But again, I lost the lesson through smothering it with my own sense of remoteness. Holiness I had attributed to saints, and to all the perfect ones; something to be reverenced and aspired to, but far beyond the hope of my attainment.

This continued sense of remoteness oppressed me greatly. As a new member of the Society I was increasingly anxious to do my part, mistakenly feeling I could not serve unless I were given something to do with my hands. Now, those hands which had clamoured for something to do, found in their grasp this image of the holiness of pure devotion, and discovered it to be a spherical concept which turned round and round like a polished ball, mirroring ideas in distorted perspective, its inner secrets locked against their groping.

And then, at the next Branch meeting, a key was fitted into the lock, a small key, simple as all great truths are simple, consisting merely in changing the spelling of the word "holy". If spelled "wholly", the sphere was broken open, disclosing the heart of the truth that pure devotion is the putting of oneself wholly into every act, however small. The washing of a cup may become a

spiritual act if done with that intent, and real devotion to our smallest obligation, for the Masters' sake, makes us partakers in that great devotion which has broken the tyranny of time.

It was then I first realized something of what it means to be a member of The Theosophical Society. I had always felt it to be a great privilege, but now I saw it as something infinitely more significant,—a gift admitting one to fellowship not only in the present, but in all the past, and in all the future. It was suggested that the Master Christ, two thousand years ago, in the parable of the labourers in the vineyard, had shown us how the Lodge may telescope our time of membership. The Lord of the vineyard, you will remember, went out early in the morning to hire labourers into his vineyard. He went out again about the third hour to hire others; again at the sixth hour, the ninth, and the eleventh. But at the close of the day, when the labour was ended, those who had come at the eleventh hour shared equally with those who had borne the burden of the whole day's work.

We were reminded how Madame Blavatsky put her whole self into the smallest thing she did. Those who have come at the eleventh hour, owe it to her devotion, and to that of the many others who have helped to keep the link unbroken, that the Master may perform for us that miracle of giving each an equal opportunity for service. It is not asked of us that we should roll the cycle back upon itself; those who have gone before have done it for us. We need only watch with them one hour. Not some great, dreaded hour of unguessed trial, but this small, common-place hour of the present, these fluttering moments we hold in our hands to-day. It is asked of us only that we make sure the flame of our devotion is burning at its little best this present moment, if we would fulfil our part—a royally equal part—in making it possible for the new Lodge messenger to come, not in 1975, but when he may come.

P. J.

Use your gifts faithfully and they shall be enlarged; practise what you know, and you shall attain to higher knowledge.—MATTHEW ARNOLD.

THE THEOSOPHICAL MOVEMENT AND KALI YUGA

When, however, the whole order of mundane things, greatest and least, is corrupted, then it is necessary that the gods should descend for the purpose of imparting another orderly distribution of things.

SYNESIUS: THE WISDOM OF THE EGYPTIANS.

PERHAPS no one of Madame Blavatsky's prophecies has been more often quoted than that with which she sums up several paragraphs at the conclusion of her *Key to Theosophy* (1889): "If the Theosophical Society survives and lives true to its mission, to its original impulses through the next hundred years—tell me, I say, if I go too far in asserting that earth will be a heaven in the twenty-first century in comparison with what it is now!".

Note that the *fruit* of success in carrying forward the Movement will be reaped in the twenty-*first*, not the twentieth, century; and that the whole context suggests that the ability of the next Lodge Messenger (c. 1975) to bring such a heaven on earth to pass, depends in large measure upon the survival of The Theosophical Society through the present hundred year cycle, so that he may find ready to hand "an organized, living and healthy body", which means "a numerous and *united* body of people ready to welcome the new torch-bearer of Truth."

This prophecy, if fulfilled, certainly provides a ray of brightness and hope in the welter of Kali Yuga around us,—in fact, so halcyon is it, that it seems at first sight to be almost an impossible contradiction to all that has been told us about the unyielding restrictions and blackness of Kali Yuga, and the 427,000 years of it that still lie ahead. It will therefore be the purpose of this article to suggest, if possible, that this contradiction depends on what H. P. B. might have called a "dead-letter interpretation" of cycles; and that our literature itself, if carefully examined, provides us with the necessary clues for a deeper and more understanding grasp of the subject. Madame Blavatsky's prophetic promise, therefore, need not be discounted in the slightest degree; and we may, if we so choose, use it as an incentive to spur us on to concerted and intelligent effort.

The main points to bear in mind are, first, that there are many cycles, of different kinds, and generated by different causes, which run concurrently; and, therefore, second, that Kali Yuga, being only one of the cycles operating at present, cannot and does not prevent the operation of other cycles, interblending with it. Provided we forthwith associate ourselves with some other cycle or cycles, Kali Yuga is by so much side-stepped or left behind. As several things of great interest have been told us in our early literature about cycles, all cannot be dealt with in one article; but a beginning can be made.

What has been said should not be taken to mean that Kali Yuga is any less rigorous or disagreeable than is generally conceived. "Oh, my God!" wrote Mr. Judge, "The age is black as hell, hard as iron. It is iron, it is Kali Yuga. Kali is always painted black" (*Letters That Have Helped Me*, I, 30). How black, and how hard, Madame Blavatsky depicts in detail for us through the words of a very ancient prophecy as to Kali Yuga in the *Vishnu Purâna*,[1] which she quotes with approval in *The Secret Doctrine* (1st ed., I, 377–8): "There will be contemporary monarchs, reigning over the earth—kings of churlish spirit [e.g., some Roman Emperors, to the Kaiser and Lenin], violent temper, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and cows [cf. Russia to-day!]; they will seize upon the property of their subjects, and *be intent upon the wives of others;* they will be of unlimited power, their lives will be short, their desires insatiable. . . . Wealth and piety will decrease until the world will be wholly depraved. Property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification. . . . *External types will be the only distinction of the several orders of life;* . . . a man if rich will be reputed pure; dishonesty (*anyaya*) will be the universal means of subsistence, weakness the cause of dependence, menace and presumption will be substituted for learning; liberality will be devotion; mutual assent, marriage; fine clothes, dignity. He who is the strongest will reign. . . . Thus, in the Kali age will decay constantly proceed, until the human race approaches its annihilation."

How,—in the light of this picture, too graphic a present-day verisimilitude to be read by anyone with relish, and in which "decay constantly proceeds,"—how could the Theosophical Movement, be it ever so steadfast and loyal, produce even a relative "heaven" on earth so soon? Do we not have it on high authority that, "We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. *The cycles must run their rounds.* Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along on the mighty tide, can only modify and direct some of its minor currents. . . . Having to deal with an immutable law, being ourselves its creatures, we have had to do what we could, and rest thankful. . . . True also, our numbers are just now diminishing, but this is because, as I have said, we are of the human race, *subject to its cyclic impulse*, and *powerless* to turn that back upon itself. Can you turn the Gunga or the Bramaputra back to its sources; can you even dam it so that its piled-up waters will not overflow the

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[1] III, p. 197, Wilson's translation. Cf. *The Secret Doctrine* (abbreviated hereafter *S. D.*), I, 423: "The Vishnu Purâna, like all other works of this kind, has passed at a later period into the hands of the temple-Brahmins, and the old MSS. have, no doubt, been once more tampered with by sectarians. But there was a time when the Purânas were esoteric works, and so they are still for the Initiates who can read them with the key that is in their possession." Cf. II, 175*n*. They long antedate our era.

banks? No; but you may draw the stream partly into canals, and utilize its hydraulic power for the good of mankind."[2]

Putting these quotations together, and adding the fact, repeatedly stated, that Kali Yuga began 3102 B.C., "at the time of Krishna's death" (*Ocean*, p. 126; *S. D.* II, 140), and therefore that only 5032 years out of 432,000 have elapsed, and where does heaven-on-earth, or anything remotely approximating a golden age (Krita or Satya Yuga) enter in? "*The cycles must run their rounds*". If even Masters confess themselves "*powerless*" to turn back cyclic impulse, what can really be expected of the next Lodge Messenger?

Let us see.

From the very first, where cycles have been discussed in our Theosophical literature, the student has been warned that the whole truth could not be given out to the uninitiated, and that a mechanical application of such figures as have been given, would not solve the problem. "In a transition period the full and complete figures and rules respecting cycles are not given out to a generation which elevates money above all thoughts and scoffs at the spiritual view of man and nature", wrote Mr. Judge (*Ocean*, 126); and similarly, Madame Blavatsky, in *The Secret Doctrine*, said: "We are not given the figures of the Great Kalpa, and are not allowed to publish those of our small Yugas, except as to the approximate duration of these."[3] While, therefore, it is important to realize this, one should not on that account give over all effort to assimilate what has already been revealed. In fact, by piecing together what has been written, much that is both suggestive and of very vital interest may be deduced, well worth the thoughtful consideration of any earnest student, because not merely capable of, but indeed demanding, personal and practical application.

We may begin by recalling the skeleton, as it were, of those facts and figures that have been published.

From the start it was said that "we" belong to the Fifth Race of the Fourth Round. The Fourth Race were the Atlanteans, many of whom turned to great sorcery and wickedness before Atlantis finally went down. Each Race, or Root Race, has seven Sub-Races; and each of these in turn seven ramifications, which, writes H. P. B., "may be called Branch or 'Family' races" (*S. D.*, II, 434, with diagram). "In the Eocene age—even in its 'very first part', the great cycle of the fourth Race men, the Atlanteans—had already reached its highest point, and the great continent, the father of nearly all the present continents—showed the first symptoms of sinking—a process that occupied it down to 11,446 years ago [from 1882], when its last island, that, translating its vernacular name, we may call with propriety *Poseidonis*—went down with a crash. . . . Lemuria can no more be confounded with the Atlantic Continent than Europe with America. Both sunk and were drowned with their high civilization and 'Gods', yet between the two catastrophes, a short period of about 700,000 years

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[2] Letter of Master K. H. in *The Occult World*, pp. 135–136; 1st ed.; italics mine.

[3] I, 206; cf. II, 156: "For, although the exact figures are withheld . . . "etc.; and: "The real figures expressing the mortal years included in this period are not given"—*The Path*, vol. IV, Dec. 1889; "Cycles" by W. Q. Judge.

elapsed; 'Lemuria' flourishing and ending her career just at about that trifling lapse of time before the early part of the Eocene Age, since its race was the *third*."[4]

With this in mind as a background, let us now recall the durations given for the four Yugas into which one Maha Yuga, or great cycle, is divided, each later division being shorter, respectively, by one-tenth of the whole than its predecessor. These are: 1st. Satya or Krita Yuga, 1,728,000 years; 2d. Treta Yuga, 1,296,000 years; 3d. Dvapara Yuga, 864,000 years; 4th. Kali Yuga, 432,000 years; which four, added together, make 4,320,000 years, or one Maha Yuga (Cf. for instructive details and further elaboration, *Isis*, I, 32; *S. D.*, II, 68–9; *Ocean*, 125). Of these, with their expansion into Kalpas and "Days of Brahma", H. P. B. writes: "As the Brahmanical figures given above are *approximately* the basic calculations of our esoteric system, the reader is requested to carefully keep them in mind" (*S. D.*, II, 70; italics mine). Next, we are told in connection with these same figures that: "The course of evolution is divided into four *Yugas* for every race in its own time and way" (*Ocean*, 125), thus directly relating racial development to these figures, but with the important reservation:—"every race in its own time and way". Further: "Each Round, each ring, as every race has its great and its smaller cycles, on every planet that mankind passes through. Our fourth Round Humanity has its one great cycle, and so have her races and sub-races" (*Mah. Let.*, 149). "We", therefore, are the Fifth Root Race of this Fourth Round; and we are told that: "Yes; the fifth race—ours—began in Asia a million years ago;" and specific mention is made of "India—as one of the first and most powerful off-shoots of the mother Race, and composed of a number of sub-races, lasting to these times, and struggling once more to take her place in history some day."[5] Egyptians, also, were "part and parcel of our own 'Caucasian' stock" (i.e., the Fifth Race; *ibid*, 152), which had its golden age thousands of years before history (which "catches but a few stray, hazy glimpses . . . some 12,000 years back") has any knowledge, and which, as "a distinct sub-race," has disappeared "entirely (her Copts are a hybrid remnant)". The "old Greeks and Romans . . . were but sub-races of the seven off-shoots of the [Fourth, Atlantean] 'root race';" . . . the "modern" Greeks and Romans of the historic period "all belong to the fifth Race" (*ibid.*, 157; cf. *S. D.*, II, 774). Furthermore, Mr. Judge wrote: "The present root-race to which we belong, no matter what the sub-race or family we may be in, is the fifth. It became a separate, distinct and completely defined race about one million years ago, and has yet many more years to serve before the sixth will be ushered in. This fifth race includes also all the nations in Europe, as they together form a family race and are not to be divided off from each other" (*Echoes From The Orient*, pp. 23–24). In *The Mahatma Letters* (p. 154) additional details are given: "The highest people now on earth (spiritually) belong to the

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[4] *The Mahatma Letters To A. P. Sinnett*, p. 151; a very long letter signed K. H., received Oct., 1882; from which we shall quote extensively. Parts of this communication were used by Sinnett in *Esoteric Buddhism*.

[5] *Mah. Let.*, 150, 152. Cf. also p. 118: "Most of the peoples of India belong to the oldest or the earliest branchlet of the fifth human Race."

first sub-race of the fifth *root* Race; and those are the Aryan Asiatics; the highest race (physical intellectuality) is the last sub-race of the fifth—yourselves, the white conquerors."[6]

Summarizing, therefore, briefly: 1) We in the West are the "last sub-race of the fifth" Root Race, which latter commenced about one million years ago, the first sub-race of which, with its branchlets, still survives in India. 2) The Greeks and Romans of history, and the pre-historic Egyptians, now extinct, were all sub-races of our Fifth Root Race. 3) The Fourth Root Race were the Atlanteans. Poseidonis went down 11,494 years ago to date; so the Fifth Root Race, in point of time, overlapped the Fourth by at least 988,000 years. If the Sixth Root Race were to overlap us, the Fifth, to the same extent, it might seem to be long overdue, therefore, because a mere 427,000 years are apparently left for us. (This question is discussed further in note 13 below.) As a matter of fact, we are told that even to-day, "The *majority* of mankind belongs to the seventh *sub*-race of the fourth *Root race* [Atlantean],—the above mentioned Chinamen and their off-shoots and branchlets (Malayans, Mongolians, Tibetans, Javanese, etc., etc., etc.) and remnants of other sub-races of the fourth—and the seventh sub-race of the third race [Lemurians]. All these, fallen degraded semblances of humanity are the direct lineal descendants of highly civilized nations neither the name nor memory of which have survived except in such books as *Popol Vuh* and a few others unknown to science" (*Mah. Let.*, 154; italics mine. Cf. the expansion of this in *S. D.*, II, 178).

This overlapping of races is an important point to bear in mind, and we are now approaching the crux of the matter. On pages 146–7 of the second volume of *The Secret Doctrine*, H. P. B. discusses "the geological cataclysm which swept away nearly all the Fourth Race to make room for the Fifth. . . . The very commencement of the latter witnesses, during the Dvapara Yuga, the destruction of the accursed sorcerers. . . . It may well be remarked here that the Dvapara Yuga lasts 864,000 years, according to the Sanskrit texts; and that, if the *Kali Yuga* began only about 5,000 years ago, that it is just 869,000 since that destruction took place. Again, these figures are not very widely different from those given by the geologists, who place their 'glacial period' 850,000 years ago." A highly significant note adds: "The Dvapara Yuga *differs* for each Race. *All races have their own cycles*, which fact *causes a great difference*. For instance, the Fourth Sub-Race of the Atlanteans was in its Kali-Yug, when destroyed, whereas the Fifth was in its Satya or *Krita* Yuga. The Aryan Race is now in its Kali Yuga, and will continue to be in it for 427,000 years longer, while various 'family Races', called the Semitic, Hamitic, etc., are in their own special cycles. The forthcoming 6th Sub Race—*which may begin very soon*—will be in its Satya (golden) age while we reap the fruit of our iniquity in our Kali Yuga" (italics mine).

[6]From what is quoted below about the "forthcoming 6th Sub Race", the inference may be drawn that this word "last", means "latest";—not the seventh Sub-Race, therefore, but the Fifth Sub-Race. If this be correct, the Western European Sub-Race, with its off-shoots in America, would be the Fifth Sub-Race of the Fifth Root Race, of the Fourth Round. For preparation in the United States for the Sixth Sub-Race in the very near future, and for the Sixth Root Race ultimately, see below. Also cf. *S. D.*, II., 445.

The reader will now begin to perceive how the twenty-first century *may* be all that has been held out to us by H. P. B., and that this engaging foot-note opens several vistas which merit consideration. First, we are emphatically told that, "All races have their own cycles, which fact causes a great difference." In other words, the matter is not one of a simple and mechanical calculation beginning with a given year. A Race has a certain individuality of its own, composed as it is of individuals who have free-will; it therefore creates its own Karma, and can either speed up, or retard, its own evolution. This passage and note are the promised amplification, apparently, of an earlier statement in *The Secret Doctrine*, which still further emphasizes the same fundamental principle of the individuality of racial cycles. Referring to the table of Yugas and Kalpas, part of which was given above, H. P. B. says: "These are the exoteric figures accepted throughout India, and they dovetail pretty nearly with those of the Secret works. The latter, moreover, amplify them by a division into a number of esoteric cycles, never mentioned in Brahmanical popular writings—one of which, the division of the Yugas into racial cycles, is given elsewhere as an instance" (II, 70). In a still earlier, and on the surface quite unrelated paragraph in the first volume, we find the same principle expounded: "These 'Eternities' [a hundred years of Brahma, each 'Day of Brahma' consisting of 4,320,000,000 of mortal years] belong to the most secret calculations, in which, in order to arrive at the true total, every figure must be 7^x (7 to the power of x); x varying *according to the nature of the cycle in the subjective or real world;* and every figure or number relating to, or representing all the different cycles from the greatest to the smallest—in the objective or unreal world—must necessarily be multiples of seven [4,320 is divisible by every digit *except* 7, and therefore *cannot* apply directly!]. The key to this cannot be given, for herein lies the mystery of esoteric calculations, and for the purposes of ordinary calculation it has no sense" (I, 36).

We are, therefore, thrown back entirely upon the *real* world; and are reminded once again, as so often throughout H. P. B.'s writings, that the universe proceeds from within without, and that no study of the outer without the inner will ever really explain anything; nor will any theory based solely upon observation of the outer remain true for one moment beyond the time when the inner itself changes and grows—which it is *ceaselessly doing*. Materialistic science, therefore, including astronomy, is constantly building on shifting sand, when it simply collects the data of observation, and generalizes from these. "Nothing in the material world endures absolutely unchanged in itself or its conditions, even for the smallest conceivable portion of time" (*Echoes*, 10).

That the ordinary figures based on 4,320 given above have "no sense" when applied to a specific problem, becomes manifest with the first effort to fit them, for example, to our own Fifth Race. We recall that Satya or Krita Yuga is of 1,728,000 years duration. "As the '*Satya-yuga*' is always the first in the series of the four ages or Yugas, so the Kali ever comes the last" (I, 377); and again: "The Western Aryans had, every nation and tribe, like their Eastern brethren of the Fifth Race, their Golden and their Iron ages, their period of comparative

irresponsibility, or the Satya age of purity, while now, several of them have reached their Iron Age, the *Kali Yuga*, an age BLACK WITH HORRORS" (I, 644–5). If Satya be always the first age, and our Fifth Race began with its golden age some million years ago, how can we (and even the Indian sub-races) now be already in our Kali Yuga, since Satya is 1,728,000 years long, and the Treta and Dvapara Yugas together equal some 2,160,000 years more, before the last, or Kali Yuga begins? Nor do any fractional proportions or decimals seem to work out—our *x* is lacking. Yet we are told that "we"—the Fifth Race—have the pleasant prospect of 427,000 years of Kali Yuga ahead of us, for our sins! It would, however, be a mistake to dismiss these cycles as having no relation to our own. These particular numerical Yugas (based on the astronomical, solar year) do apply in some way,—possibly in the sense that they colour, respectively, the minor racial cycles taking place within them.[7] Superficially, it would not seem karmically quite fair to telescope our Satya, Treta, and Dvapara Yugas to a mere million years, and extend our Kali Yuga to its full duration and bitter end. Obviously, therefore, these figures, taken literally, do not apply,—i.e. "make no sense",—because, once more, "All races have their own cycles, which fact causes a great difference."

Furthermore, though the "Aryan Race is now in its Kali Yuga", while other Races are not, the "forthcoming 6th Sub Race—*which* MAY *begin very soon*—will be in its Satya (golden) age while we reap the fruit of our iniquity in our Kali Yuga," for, as stated at the very opening of *Isis:* "*These cycles . . . do not embrace mankind at one and the same time*" (I, 6; cf. p. 294).

A further series of highly important suggestions is made in section XVI of *The Secret Doctrine* (I, 634–647), headed "Cyclic Evolution and Karma," which are all directed to the exposition of this same theme. The reader will perhaps keep in the background of his mind the use of the word "MAY", above, with its possible relation to the success of the Movement as outlined in the *Key*, and the consequent responsibility of the members of the Society. "But these cycles—wheels within wheels . . . *do not affect all mankind at one and the same time.* . . . Hence, as we see, the difficulty of comprehending, and discriminating between them, with regard to their physical and spiritual effects, without having thoroughly mastered their relations with, and action upon the respective positions of nations and races, in their destiny and evolution. This system cannot be comprehended if the spiritual action of these periods—*pre-ordained*, so to say, by Karmic law—is separated from their physical course. . . . And this mastery can be achieved only through INITIATION.

"The Grand Cycle includes the progress of mankind from the appearance of primordial man of ethereal form. It runs through the inner cycles of his (man's) progressive evolution. . . . These are the great Racial Cycles which affect equally all the nations and tribes included in that special Race; but there are minor and national as well as tribal cycles within those, which run indepen-

[7] Thus a race or sub-race having its golden age in Kali Yuga may be imagined to have a much less comfortable and happy one, so to speak, than another race or sub-race having its golden age at the apex of some Krita Yuga. Major Yugas to a certain extent overshadow minor ones.

dently of each other" (pp. 641–2). "There are 'Cycles of matter' and there are 'Cycles of Spiritual evolution.' Racial, national, and individual cycles. May not esoteric speculation allow us a still deeper insight into the workings of these?"(p. 638). "KARMA-NEMESIS is the creator of nations and mortals" to which add a most important statement: "The Cycles are also subservient to the effects produced by this activity," namely, "KARMA" (p. 635). Further: "It is true . . . that the exoteric cycles of every nation have been correctly made to be derived from, and depend on, sidereal motions. The latter are inseparably blended with the destinies of nations and men. But in their purely physical sense, Europe knows of no other cycles than the astronomical, and makes its computations accordingly. . . . But with the pagans, . . . the cycles meant something more than a mere succession of events, or a periodical space of time of more or less prolonged duration. . . . Modern wisdom is satisfied with astronomical computations and prophecies based on unerring mathematical laws. Ancient Wisdom added to the cold shell of astronomy the vivifying elements of its soul and spirit" (p. 645). The key-note to the whole section and discussion is struck in the opening sentence: "It is the spiritual evolution of the *inner*, immortal man that forms the fundamental tenet in the Occult Sciences."

In the light of these quotations, it is surely obvious that the key to the interpretation of cycles lies not so much in the outer revolutions of years, as in the inner evolution of the souls of men, and the Karma which they create for themselves. From this point of view, the whole process becomes in a sense reversible. Instead of men being necessarily subject to cycles, men create their own cycles,—have in fact created the present cycles,—though they are subject, of course, to universal, sidereal and planetary laws. "I may also remind you in this connection that *time is something created entirely by ourselves*," wrote, apparently, Master K. H., underscoring the words he wished to emphasize.[8]

A moment's reflection will make this clear. "If we live in our hearts we soon prove that space and time exist not" (*Letters That Have Helped Me*, I, 24). Take, for example, such Masters as Christ or Buddha, or gracious Master K. H. himself. We are told of the latter that he won his final initiation during the life-time of our Movement,—hence *in Kali Yuga*. Manifestly, while working with us, he was, and is, subject to the limitation of our Western, Aryan Kali cycle; but is he himself *decaying constantly*, to paraphrase the *Vishnu Purâna?* Let us quote still another very interesting passage from *The Secret Doctrine*, where H. P. B. is correcting "A Few Early Theosophical Misconceptions Concerning Planets, Rounds, and Man" (I, 152ff., esp. 161–2). "One of such [misconceptions] has reference to the '*Fifth*-' and even '*Sixth*-Rounders'. Those who knew that a Round was preceded and followed by a long *Pralaya*, a pause of rest which created an impassable gulf between two Rounds until the time came for a renewed cycle of life, could not understand the 'fallacy' of talking about '*fifth* and *sixth* Rounders' in our *Fourth* Round. Gautama Buddha, it was held, was a Sixth-Rounder, Plato and some other great philosophers and minds,

[8] *The Mahatma Letters*, 194; letter of Feb. 2nd, 1883, signed K. H.

'Fifth-Rounders'. How could it be? One Master taught and affirmed that there were such 'Fifth-Rounders' even now on earth; and though *understood to say* that mankind was yet 'in the Fourth Round', in another place he *seemed* to say that we were in the Fifth. To this an 'apocalyptic answer' was returned by another Teacher:—'A few drops of rain do not make a Monsoon, though they presage it.' . . . 'No, we are not in the Fifth Round, but Fifth Round men have been coming in for the last few thousand years.' This was worse than the riddle of the Sphinx! . . . But it is simply this: every 'Round' brings about a new development and even an entire change in the mental, psychic, spiritual and physical constitution of man, all these principles evoluting on an ever ascending scale. Thence it follows that those persons who, like Confucius and Plato, belonged psychically, mentally and spiritually to the higher planes of evolution, were in our Fourth Round as the average man will be in the Fifth Round, whose mankind is destined to find itself, on this scale of Evolution, immensely higher than is our present humanity. Similarly Gautama Buddha—Wisdom incarnate—was still higher and greater than all the men we have mentioned, who are called Fifth Rounders, while Buddha and Sankaracharya are termed Sixth Rounders, allegorically. Thence again the concealed wisdom of the remark, pronounced at the time 'evasive'—that 'a few drops of rain do not make the Monsoon, *though they presage it*'." In *The Mahatma Letters* (p. 117) we read that Buddha was "a sixth round being, as he had run so successfully the race in his previous incarnations as to outrun even his predecessors. But then such a man is to be found in a *billion* of human creatures. He differed from other men as much in his physical appearance as in spirituality and knowledge." "It is not in the course of natural law that man should become a *perfect* septenary being, before the seventh race in the seventh Round. Yet he has all these principles latent in him from his birth. Nor is it part of the evolutionary law that the Fifth principle (*Manas*), should receive its complete development before the *Fifth* Round. All such prematurely developed intellects (on the *spiritual* plane) in our Race are *abnormal;* they are those whom we call the 'Fifth-Rounders'. Even in the coming seventh Race, at the close of this Fourth Round, while our four lower principles will be fully developed, that of *Manas* will be only proportionately so" (*S. D.*, II, 167).

If Plato, an "Initiate", could skip, or rather evolve through, the Fifth, Sixth, and Seventh Root Races of our Fourth Round, and enter the Fifth Round; if Buddha could, moreover, pass in addition through a whole Round, and evolve himself into the Sixth from the Fourth, they both certainly "created their own time", and are no longer bound by the racial and cyclic limitations of our Aryan Kali Yuga, except in so far as they renounced their real status, and chose for our sake to accept just those limitations by becoming once more incarnate in them. Christ, who has been called a high Fifth Rounder, was in his own right, and by virtue of previous attainment, an Adept King; but his subjects in Kali Yuga crucified him. "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace. But now they are hid from thine eyes."

All this has a distinct bearing on our first point, together with its corollaries,

namely: 1) The success of our Movement in keeping the link unbroken till the next Lodge Messenger comes, so that he may bring about a heaven-on-earth (Satya Yuga) in the twenty-first century; 2) That this possibility is in no contradiction with what has been written about Kali Yuga, because the Sixth Sub-Race of our Fifth Root Race is due to appear "very soon", and it will usher in, therefore, a new Krita or golden age. We, furthermore, as a people, with the Movement in the van, may hope with assistance to evolve out of the Fifth Sub-Race, in which we now are, and into the Sixth, with all "rights and privileges thereunto appertaining", leaving Kali Yuga (for a while) to the Germans, Russians, Irish, Communists, *et al.;* 3) It is literally within the power of the Movement as a whole, and each member thereof, to "create their own time", with the added realization of all that is involved of responsibility for others. Nor is it time, only, that we may create. Mr. Judge has written repeatedly upon this subject, and we may conclude by quoting a few paragraphs of special import.

"Among the Adepts the rise and fall of nations and civilizations are subjects which are studied under the great cyclic movements. They hold that there is an indissoluble connection between man and every event that takes place on this globe, not only the ordinary changes in politics and social life, but all the happenings in the mineral, vegetable and animal kingdoms. The changes in the seasons are for and through man; the great upheavals of continents, the movements of immense glaciers, the terrific eruptions of volcanoes, or the sudden overflowings of great rivers, are all for and through man, whether he be conscious of it or present or absent. And they tell of great changes in the inclination of the axis of the earth, past and to come, all due to man.

"This doctrine is incomprehensible to the Western nineteenth century, for it is hidden from observation, opposed to tradition and contradicted by education. But the Theosophist who has passed beyond the elementary stages knows that it is true nevertheless. 'What,' says the worshipper of Science, 'has man got to do with the Charleston earthquake, or with the showers of cosmic dust that invade our atmosphere? Nothing.'

"But the Adept, standing on the immeasurable height where centuries lie under his glance, sees the great cycles and the lesser ones rolling onward, influenced by man and working out their changes for his punishment, reward, experience and development. . . .

"The great subject of cycles has been touched upon, and brings us close to a most fascinating statement made by the Theosophical Adepts. It is this, that the cycles in their movement are bringing up to the surface now, in the United States and America generally, not only a great glory of civilization which was forgotten eleven thousand or more years ago, but also the very men, the monads—the egos, as they call them—who were concerned so many ages since in developing and bringing it to its final lustre. In fact, we of the nineteenth century, hearing of new discoveries and inventions every day, and dreaming of great advances in all arts and sciences, are the same individuals who inhabited bodies among the powerful and brilliant as well as wicked, Atlanteans, whose

name is for ever set immortal in the Atlantic Ocean. The Europeans are also Atlantean monads; but the flower, so to speak, of this revival or resurrection, is and is to be on the American continent. I will not say the United States, for mayhap, when the sun of our power has risen again, there may be no United States for it to rise upon."[9]

"So, then, in America is now forming the new sub-race, and in this land was founded the present Theosophical Society; two matters of great importance. It was to the United States, observe, that the messenger of the Masters came, although Europe was just as accessible for the enterprise set on foot. . . . The point where the great energy is started, the centre of force, is the more important, and not the place at which it is ended" [a reference to H. P. B.'s death in England].[10]

"In the course of many generations there will be produced on the American continents an entirely new race; new bodies; new orders of intellect; new powers of mind; curious and unheard-of psychic powers, as well as extraordinary physical ones; with new senses and extensions of present senses now unforeseen" (*Echoes*, 22).

"So the Masters have said this is a transition age, and he who has ears to hear will hear what has thus been said. We are working for the new cycles and centuries. What we do now in this transition age will be like what the great Dhyan Chohans did in the transition point—the midway point—in evolution at the time when all matter and all types were in a transition and fluid state. They then gave the new impulse for the new types, which resulted later in the vast varieties of nature. In the mental development we are now at the same point: and what we now do in faith and hope for others and for ourselves will result similarly on the plane to which it is all directed. Thus in other centuries we will come out again and go on with it. If we neglect it now, so much the worse for us then. Hence we are not working for some definite organization of the new years to come, but for a change in the Manas and Buddhi of the Race. . . . It is to start up a new force, a new current in the world, whereby great and long-gone Gnanis, or wise ones, will be attracted back to incarnate among men here and there, and thus bring back the true life and the true practices" (*Letters*, II, 17, 18, 19).

We may now see a further reason why at the Convention of 1929, so much was said about "the power of evocation", and "the need for God-instructed men to rule the nations" (July QUARTERLY, pp. 75–76). "Every race had its adepts; and with every new race, we are allowed to give them out as much of our knowledge as the men of that race deserve it" (*Mah. Let.*, 157); and again: "Every step made by one in our direction will force us to make one toward him" (*ibid.*, 366).

However,—great, nay even marvellous, as is the prospect for the future, we

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[9] *Echoes From The Orient*, 19-21.

[10] "On The Future: A Few Reflections," *Theosophy*, Dec., 1896, pp. 263–4; reprinted from *Lucifer*, vol. X, March, 1892, p. 20 ff; cf. *Letters*, II, p. 20 ff.

are all still very much *in* Kali Yuga to-day (though we may not all be *of* it), and this being but 1930, our course is not yet run. The opening address of this year's Convention should remind us all of our great responsibility. Once more to quote *The Mahatma Letters*, and applying quite legitimately to to-day what was written then: "Could but your L.L. [London Lodge] understand, or so much as suspect, that the present crisis . . . is a question of perdition or salvation to thousands; a question of the progress of the Human Race or its retrogression, of its glory or dishonour, and for the majority of this race—*of being or not being*, of annihilation in fact—perchance many of you would look into the very root of evil."[11]

Nor need we be discouraged at the difficulties, or unduly oppressed by our responsibility. The very age in which we are working "by its very nature, and terrible, swift momentum, permits one to do more with his energies in a shorter time than in any other Yuga" (*Letters*, I, 30); the "hydraulic power" is tremendous, and ready to hand:—in fact, we cannot escape using it, one way or the other. Mr. Judge once answered the question: "What can true and earnest Theosophists do against the Black Age or Kali Yuga?" thus: "Nothing *against* it but a great deal *in* it; for it is to be remembered that the very fact of its being the iron or foundation age gives opportunities obtained in no other. It is only a quarter as long as the longest of the other ages, and it is therefore crammed four times as full of life and activity. Hence the rapidity with which all things come to pass in it. A very slight cause produces gigantic effects. To aspire ever so little now will bring about greater and more lasting effects for good than at any other time. And similarly evil intent has greater powers for evil. These great forces are visibly increased at the close of certain cycles in the Kali Yuga. The present cycle, which closes Nov. 17th, 1897—Feb. 18th, 1898, is one of the most important of any that have been. Opportunities for producing permanent effects for good in themselves and in the world as a whole, are given to Theosophists at the present time, which they may never have again if these are scattered" (*Letters*, II, 49).

To conclude, we might quote once more from Mr. Judge, this time from an article in *The Path* (vol. III, April, 1888; pp. 19 and 21), entitled "Conversations On Occultism." Discussing Kali Yuga, Mr. Judge wrote: "There is an old saying that the gods are jealous about these things, not wishing mortals to know them. We may analyze the age, but it is better not to attempt to fix the hour of a change of cycle.[12] Besides that, you will be unable to settle it, because a cycle does not begin on a day or year clear of any other cycle; they interblend, so that, although the wheel of one period is still turning, the initial

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[11]p. 365. Cf. *S. D.*, II, 301: "Our race then has, as a Root-race, crossed the equatorial line and is cycling onward on the Spiritual side; but some of our sub-races still find themselves on the shadowy descending arc of their respective national cycles; while others again—the oldest [the Indian]—having crossed their *crucial* point, *which alone decides* whether a race, a nation, or a tribe *will live or perish*, are at the apex of spiritual development as sub-races" (italics mine). It is an obvious inference that not all our sub-races have crossed their "crucial point", and that therefore they may still "perish".

[12]Cf. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark, xiii, 32).

point of another has already arrived.[13] . . . . As each student *lives* a better life and by his example imprints upon the astral light the picture of a higher aspiration acted in the world, he *thus aids souls of advanced development to descend from another sphere. . . .*"

QUÆSITOR.

[13]This phrase, taken in connection with what has preceded, suggests an hypothesis which may briefly be stated thus. Mr. Judge, agreeing with H. P. B. in the *S. D.*, II, 147 note, distinctly states in the article quoted above, first published in *Lucifer*, and reprinted in *Theosophy*, that "in America is now forming the new sub-race", i.e., the Sixth. In vol. II, 20, of *Letters That Have Helped Me*, he as distinctly states: "The fact is significant that the Theosophical movement was thus, as said, begun in the Western world, in the country where the preparations for the new *root* race are going on, and where that new root is to appear" (italics mine). Now the American continent is *sixth* in order, counting Europe as the Fifth, and is designed, as is each continent, to be the home of a *Root* Race, i.e., the Sixth. We may deduce this from the following: "The Fifth Continent was America; but, as it is situated at the Antipodes, it is Europe and Asia Minor, almost coeval with it, which are generally referred to by the Indo-Aryan Occultists as the fifth. If their teaching followed the appearance of the Continents in the geological and geographical order, then this classification would have to be altered. But as the sequence of the Continents is made to follow the order of evolution of the Races, from the first to the fifth, our Aryan Root-race, Europe must be called the fifth great Continent" (*S. D.*, II, 8). Now our Fifth *Root* Race appeared with its golden age at about the same time that the Fifth Atlantean *Sub*-Race was also in *its* golden age (*S. D.*, II, 147 note, and above). Hence, reasoning by analogy, we may infer that the Sixth *Root* Race may commence its Satya or golden cycle some time during the development of the Sixth *Sub*-Race of our Fifth Root Race, here in America, also to be in its golden age. The correspondence of 5 with 5, and 6 with 6 suggests this, as well as what is said about the analogous development of physical, mental, psychic, and spiritual powers. We are told that the Sixth Sub-Race "may begin very soon"; whereas Mr. Judge suggests that "the entirely new race", cited above (*Echoes*, 22), with "new bodies; new orders of intellect," etc., will occur "in the course of many generations,"—indicating a greater lapse of time. Therefore we may look forward ultimately, not only to a golden age, with Adept Kings, perchance, of *Sub*-Racial magnitude, but also of *Root* Racial splendour—*if all goes well*. And for our personal consolation and encouragement, we may recall that there is one additional advantage in Kali Yuga:—"In this era of Kali Yuga no sincere one . . . remains long away from the work there is to do" (Mr. Judge in *Letters*, II, 44). No one, therefore, *need* be excluded from coming events by a long sojourn in Devachan.

Study the book of nature that God hath spread out before thee: so thou wilt store up knowledge within thy brain and peace within thy heart.—EURIPIDES.

BRIHAD ARANYAKA UPANISHAD

PART IV, SECTION 4

JANAKA AND YAJNAVALKYA: III

THE dialogue between King Janaka and the great sage Yajnavalkya is cast in dramatic form for two reasons. First is the added attraction and vivacity which is given to the teaching by putting it in the form of conversation between two persons, themselves strongly marked, as compared with the comparative aloofness of an abstract dissertation. But there is another and yet deeper reason: the immemorial tradition of the East, governing the relation between Master and disciple, which requires that the Master shall impart wisdom only in measure as the disciple is ready for that wisdom. The disciple must ask a genuine, effective question before the Master has the right to give him the answer. Thus it comes that all the clearest and most explicit teaching of spiritual things in the great Upanishads takes the form of dialogue, of question and answer.

This is well illustrated by the Upanishad of the Questions, the fourth in the series as arranged by Shankara Acharya, who began with the shortest and went on to the longest. In the Upanishad of the Questions, six disciples put questions to their Master; these questions are so arranged that, when they have been answered one after the other, a general survey of the teaching concerning the Eternal, the Divine Self, the world in which that Self gains experience, has been unfolded. The same progression of question and answer is followed in the great dialogue of King Janaka and the sage Yajnavalkya, beginning with the very simple question: What is the light of this spirit of man?—and going forward to final liberation, to realized oneness with the Eternal.

The method is the same as that of the Upanishad of the Questions. The difference lies in the rank and attainment of the questioner. For King Janaka is not a young disciple, like those who ask wisdom of the sage Pippalada; he is himself an Initiate, one who has attained and who is now gaining a still greater illumination from one who stands yet higher on the ladder of life. Therefore King Janaka addresses to Yajnavalkya these words: I give the Master a thousand cattle. But tell me the higher wisdom that makes for liberation! He already knows of that higher wisdom, and presses Yajnavalkya so closely that Yajnavalkya exclaims: The wise king has cut me off from all retreat!

The earlier dialogue between the royal sage and the yet greater sage, has set forth, with splendid eloquence and beauty, the teaching of the hidden wisdom concerning man's life, his fields or states of consciousness, and his alternation between the subjective and the objective, through which he gains experience of the manifested world, directly correlated with his own powers, while returning time after time to the unmanifested world, which is his source, his home.

Thus both sides of the soul are provided for, in the daily drama of waking and sleeping.

In the latter part of this divine dialogue the teaching is still further extended, to cover those larger phases of waking and sleeping which men experience as birth and death, as the world of works and the world of restoration and inspiration, the paradise between two earthly lives. In this larger alternation, the powers engaged are the same as in the lesser alternation of waking and sleeping; there is no more than a difference of proportion, a difference of setting.

This is, indeed, one of the major doctrines of the Mystery Teaching, the teaching concerning what is called the Path of the Fathers, the way of reincarnation. The traditional teaching among the Brahmans before they were allowed to share in the immemorial wisdom of the Rajanya Initiates, was that which Arjuna describes in the first book of the *Bhagavad Gîta*. At death, the soul went to the Place of the Fathers, where its well-being was altogether dependent on the offerings of rice and water, made at intervals by the son, who was so highly valued precisely because on him devolved the duty of making these offerings, at stated intervals of six months or a year, and who was put in possession of the wealth left by his deceased father, primarily in order that he might have the means necessary for these periodical offerings. The son and the son's son made them, for nine generations; for the ancestors of the first three generations, there were offerings of rice cakes; for the next three, fragments of rice cakes; for the most distant three, offerings of water only. Thus the Fathers—the ancestors—were kept alive in the unseen world. If the offerings failed, they fell into the nether pit, as Arjuna pathetically reminds Krishna. Beyond the ninth generation, no provision seems to have been made for the ascending line; they are lost to sight in the vague distance.

As against this belief, very widely followed throughout the older world, and generally described as "ancestor worship," the secret wisdom of the Rajanya Initiates taught reincarnation, not the rather grotesque "transmigration of souls" which finds its way into popular treatises concerning Egypt and India, but a wholly scientific process, governed by laws as definite as those which regulate the seasons, or the rising and setting of the constellations: the general law of progress toward spiritual enlightenment through graded experiences, governed by the principle of harmony, of compensation, of alternating seed time and harvest, toil and rest.

This teaching is expounded with wonderful beauty of imagery in the dialogue between the two sages. The fundamental principle is set forth in the sentence: Man, verily, is formed of desire; as his desire is, so is his will; as his will is, so he works; and whatsoever work (*karma*) he does, in the likeness of that he grows.

But the ultimate desire, the desire which lies deepest in the heart of every man, though it be hidden by shadows of desire, is the desire of the Eternal. Therefore, unless he be so obdurate in following false desires, that the good law labours in vain to teach him wisdom, man is destined, even after many days, after many lives, to recognize that this desire for the Eternal has been his

motive all along; and recognizing this, he will turn his face toward the Eternal, resolutely setting forth upon the small old path that stretches far away.

So we have reincarnation, life after life, for those who are under desire; but for those who have passed beyond desire, whose desire is the Eternal, there is the way of liberation, the Path of the Gods. And those who find and follow that divine path enter into the heritage of the gods, wisdom and power and love, in ever increasing measure: a path which has a beginning, but has no end, since there are ever greater wonders of the Eternal to be revealed. The virtue of the great dialogue is, that it awakes, in the hearts of those who hear it or read it, the hidden memories of the Eternal, which are like the treasure buried in the field, over which they have passed so often unknowingly. Now the treasures begin to be revealed, and all else is forgotten.

The Way of Liberation

And so when he has taken pleasure in this world of dream, moving to and fro and beholding good and evil, the spirit of man returns again by the same path, hurrying back to his former dwelling-place in the world of waking.

Then as a wagon heavy-laden might go halting, creaking, so the embodied self goes halting, overburdened by the Soul of Inspiration, when it has gone so far that a man is giving up the ghost.

When he falls into weakness, whether it be through old age or sickness he falls into weakness, then like as a mango or the fruit of the wave-leafed fig, or the fruit of the holy fig tree is loosened from its stem, so the spirit of man is loosed from these bodily members and returns again by the same pathway to its dwelling in the Life.

Then like as when a king is coming forth, his nobles, officers, charioteers and rulers of villages make ready to serve him with food and drink and shelter, saying: the king is coming, the king is at hand!—so all the powers make ready to wait on the soul, saying: the soul is coming, the soul is at hand!

And like as when a king is going onward, his nobles, officers, charioteers and rulers of villages gather about him; so verily, at the time of the end, all the life-powers gather round the soul, when it has gone so far that a man is giving up the ghost.

When this self falls into weakness and into confusion of spirit, then the life-powers are gathering in about him. He takes them up together in their radiant substance and enters with them into the heart.

When the spirit that dwells in sight is turned once more toward its source, he is no longer a perceiver of forms. He is becoming one, they say; he no longer sees. He is becoming one, they say; he no longer smells. He is becoming one, they say; he no longer tastes. He is becoming one, they say; he no longer speaks. He is becoming one, they say; he no longer hears. He is becoming one, they say; he no longer thinks. He is becoming one, they say; he no longer touches. He is becoming one, they say; he no longer knows.

Then of him the point of the heart becomes luminous, and when it has grown

luminous, it lights the soul upon its way, whether it depart from the head or from the eye or from other parts of the body. And as the soul rises upward, the life-breath rises upward with it; and as the life-breath rises upward, the powers rise up with the life-breath. The soul is endowed with consciousness and enters into consciousness.

Then his wisdom and works take him by the hand, and the knowledge he has gained of old. Then as a caterpillar when it has come to the end of a leaf, reaching forward to another foothold, draws itself over to it, so the soul, laying aside the body and putting off unwisdom, reaching forward to another foothold, draws itself over to it.

As a worker in gold, taking an ornament of gold, moulds it to another form, newer and fairer, so of a truth the soul, laying aside the body here, and putting off unwisdom, makes for itself another form, newer and fairer: a form like the forms of the fathers, or of the seraphs, or of radiant beings, or of the progenitor, or of the formative divinity, or of other beings.

For this soul of man is the Eternal; it is made of consciousness, it is made of feeling, it is made of the life-breath, it is made of vision, it is made of hearing; it is made of the earth, it is made of the waters, it is made of the air, it is made of the ether; it is made of the radiance and what is beyond the radiance, it is made of desire and what is beyond desire, it is made of wrath and what is beyond wrath, it is made of the law and what is beyond the law. It is made of the All; as it is said, it is made of this world and of that world.

According as were his works and walk in life, so he becomes. He that works righteousness becomes righteous, and he that works evil becomes evil. He becomes holy through holy works and evil through evil works.

So, of a truth, they said of old: Man, verily, is formed of desire; as his desire is, so is his will; as his will is, so he works; and whatsoever work he does, in the likeness of that he grows.

Then there is this verse:

To whatsoever form his heart is attached, to that he goes, accompanied by his works, through his attachment thereto. When he has received the full reward of his work, whatsoever he has done here in this world, he returns again to this world, the world of works.

Thus far for him who is under desire. Now as to him who is free from desire, who is beyond desire, who has gained his desire, for whom the soul is his desire. From him the life-powers do not depart. Growing one with the Eternal, he enters into the Eternal.

Then there is this verse:

When all desires that were hid in his heart are let go, then the mortal becomes immortal and attains the Eternal.

And like as the slough of a snake lies lifeless, cast forth upon an ant-hill, so lies his body here, when the spirit of man rises up bodiless and immortal, as the Life, as the Eternal, as the Radiance.

I give a thousand cattle to the Master: thus spoke Janaka king of the Videhas.

Then there are these verses:

The small old path that stretches far away, has been found and followed by me. By it go the Seers who know the Eternal, rising up from this world to the heavenly world, attaining liberation.

It is adorned, they say, with gleaming white and blue, with yellow and green and red. This is the path that was made known by the Eternal; by it go the knower of the Eternal, the worker of holiness and all those endowed with radiance.

Blind darkness they enter, who worship unwisdom. They go, as it were, to yet greater darkness, who delight in wisdom.

Joyless verily are those worlds, by blind darkness enwrapped; thither at death go those who have not found wisdom, whose souls have not awakened to the light.

Who has gained knowledge of the Divine Self, realizing that he is that Divine Self, longing for what, desiring what, should he fret for bodily life?

By whom the Divine Self has been found, through his awakening to its reality, while he dwells in the wilderness of the world, he is the creator and maker of all; his is the world, for he is the world.

Even here in the world have we attained wisdom; if thou hast not attained wisdom, great is thy loss. They who know this Eternal, they become immortal. But those who know not, enter into sorrow.

When one gains clear vision of this Self Divine, lord of what has been, of what shall be, he no longer seeks to hide from the Eternal.

At whose feet rolls the circling year with all its days, that the Radiant Beings worship as the light of lights, as life immortal.

In whom the fivefold beings and the radiant ether are set firm, him I know to be the Divine Self; possessing wisdom, I know him as the immortal Eternal, I, immortal,

They who know the life of life, the eye of the eye, the ear of the ear, the heart of the heart, they have learned to know the Eternal, the Ancient, the Most High.

By the heart it is to be discerned: there is no separateness here. He goes from death to death who beholds separateness.

This immeasurable, unchanging is to be discerned, verily, as the One, stainless, beyond the shining ether, the unborn Divine Self, mighty, unchanging.

Let the wise man, the knower of the Eternal, knowing him, gain for himself wisdom. Let him not meditate on many words, for words are weariness.

This, verily, is the mighty, unborn Divine Self, who is made of Consciousness among the life-powers. This is the shining ether in the heart within, where dwells the ruler of all, master of all, lord of all. He becomes not greater through good works, nor less through evil.[1] He is lord of all, overlord of beings, shepherd of beings. He is the bridge that holds the worlds apart, lest they should flow together.

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[1] See Note 2.

This is he whom the followers of the Eternal seek to know through repetition of the Vedas, through sacrifice, through the giving of gifts, through fervour and penance, through much fasting. Knowing him, one becomes a silent sage. This is the goal in search of which pilgrims go forth on pilgrimages.

Knowing him, the men of old desired not offspring. What should we do with offspring, they said, since ours is the Divine Self, the heavenly world? Rising above the desire of offspring, the desire of the world, the desire of wealth, they became saints. For the desire for offspring is a desire for wealth, and the desire for wealth is a desire for the world; for these are both desires.

The Divine Self is not that, not that. It is incomprehensible, for it cannot be comprehended; it is imperishable, for it passes not away; nought adheres to it, for it is free. It is unbound, trembles not, suffers no detriment.

For to him, verily, these two cross not over, whether he has done evil, or whether he has done righteously. He crosses over both; things done or undone afflict him not.

Then this is declared by the holy verse:

This is the lasting might of him who knows the Eternal, that he grows not greater nor less through works. Let him know the pathway of the Divine Self. Knowing it, he is not stained even by evil deeds.[2]

Therefore he who knows the Divine Self has gained serenity, self-conquest, right cessation and endurance; his will is one-pointed.

In the Divine Self he beholds his own self, he beholds all as the Divine Self. Nor does evil reach him; he passes beyond all evil. Evil does not afflict him, he burns up all evil. He is free from evil, free from stain, free from doubt, a knower of the Eternal. This, O king, is the world of the Eternal. This thou hast attained. Thus spoke Yajnavalkya.

I give the Master the Videhas, and myself also for service. Thus spoke Janaka.

This, verily, is the Divine Self, unborn, unfading, deathless, immortal, fearless. This Divine Self is the fearless Eternal. He becomes the fearless Eternal, who knows this thus.

C. J.

[2]That is to say, by *former* evil deeds, because he has emancipated himself from their Karma. He who has attained, has removed himself from the world of evil.

(To be continued)

ON THE SCREEN OF TIME

THE Recorder asked if there were any afterthoughts from the Convention, and met with immediate response, the Historian expressing regret that direct reference had not been made to Gandhi, and to the Black Lodge as the source both of his activities in India, and of Soviet propaganda throughout Asia. "Students of Theosophy", he said, "have been deeply interested in the work of the White Lodge in earlier centuries, trying to trace its influence in many historical movements; they have not, so far as I know, made any attempt to trace similarly the machinations of the Black Lodge: and in a sense, no one could blame them, for the study of evil is not a pleasant task, and by the time we have finished our self-examination at the end of a day's work, it may well be felt that a bath in all the goodness and wisdom and beauty which we are able to discover in the past, as in the present and future, is not only the best antidote to depression, and the best stimulus to effort, but the only compensation we can offer ourselves for having 'turned to' in our Augean stable. The fact is, however, that we can never understand, or really learn to hate, the evil in ourselves, until we see the same evil, and perhaps worse, in the world around us, including the world of the past. Further, if we would serve those Masters who work incessantly for the salvation of the race—the Masters of Wisdom—surely we should learn what we can of the strategy and tactics of their enemies,—of those who have always striven and who still strive to separate mankind from the spiritual world, by deadening our sense of spiritual values, and by accentuating the importance of ephemeral as opposed to undying attainments. They are the very soul of evil, and therefore must be as much beyond the range of our comprehension as those who are the very soul of goodness. None the less, 'by their fruits ye shall know them,' and it is as easy to recognize the 'fruits' of the Black Lodge as of the White. No student of Theosophy could fail to see in Russia at the present time, the fruits of envy, hatred and malice, or, in the Soviet, a tool of creatures far more cunning and one-pointed in purpose than such men as Stalin, who lend themselves to evil purposes, but who are merely the red pawns on the chess-board of the world's affairs. Gandhi, in the same way, serves as a centre through which evil is transmitted: a hypocrite, if ever there was one. Pretending to love peace, he deliberately sows discord; pretending to love asceticism, he uses his ascetic practices solely to gain personal power—when he fasts, all India is made aware of his fasting; pretending to love freedom, he uses all the power he possesses to create anarchy: a typical product of Black Lodge 'control'.

"If the British were to retire from India, the civil wars of China would be nothing in comparison with the strife between the many different races and faiths of the Indian continent. If, during the past fifteen years, over two

million Chinese have either been killed or have died of starvation as the result of internal discord and banditry, the toll in India, in half that time, would be at least five times as great—one reason being that in China, religious fanaticism has *not* been a factor, while in India, even the British authorities have often found it difficult to restrain the savage hatred of Mohammedans for Hindus, and vice versa. Internal strife would end only with the inrush of conquering hordes from the north, for history repeats itself, and that has been the history of India for many thousands of years. The conquerors, five or ten years from now, would be Russian Communists trailing Mongols, Afghans, Afridis with them.

"The kindest procedure at the present time would be to declare martial law and to suppress disorder with an iron hand. If that had been done a few months ago, it would have cost the lives of a few hundred only; to-day, because of the temporizing policy of the British Labour Government, it might mean a few thousand killed and wounded. If there be further procrastination, further display of vacillation and of the usual political cowardice, it is likely that many thousands of lives will be sacrificed,—most of them innocent lives, in so far as the Indian mob is absolutely ignorant, and is easily incited to violence by its unscrupulous and self-seeking leaders. Anything would be better, however, than the wholesale slaughter and misery, the anarchy both material and spiritual, which a 'self-governing' India would precipitate. If China is not an object-lesson, is there anything on earth or in heaven that will cure the world of its blindness? Wrong-headed theory, springing from unlimited egotism, in combination with oceans of sentimentality: the result, a field in which the Black Lodge can work almost without opposition,—except from the back-kick of its own iniquity, for everything it accomplishes destroys itself in time. There are plenty of 'good' men in the world, who believe in the principle of doing unto others as they would be done by; the trouble is that their sympathy with the evil in themselves obliges them, on that basis, to sympathize with the evil in the world around them. They deal weakly with evil, wherever found, and are therefore just as guilty as those who perpetrate it. English politicians (not confining this to the present Labour government) are responsible for every death that has resulted from recent rioting in India. Those who, like Mrs. Besant, now wash their hands of the consequences, but who avowedly did their utmost to stir up discontent with British rule, are just as responsible, Karmically, for what is happening to-day, as immediate instigators of the trouble, like Gandhi, or as the unprincipled politicians for whom vote-getting is the be-all and end-all of life. Re-read, if you are sufficiently interested, what was said on this same subject in the 'Screen' of July, 1929. The treatment of General Dyer, you may remember, was considered at some length, particularly as bearing upon the conditions in India which led up to it."

"I think your use of the word 'unprincipled', as applied to politicians, requires a word of explanation", the Philosopher commented. "It seems to me that the corrupt politician is less harmful in some ways, than the man who feels that so long as he and his party remain in power—or that as soon as he and

his party attain to power—no great harm can come to the country, and that therefore 'nothing counts' in comparison with that objective. Corruption speaks for and condemns itself; but the acts of the other man, who persuades himself that his motive is good, are sometimes so cowardly, so dishonourable, so base, that they are, if possible, worse than venal. To think only of doing what is right, regardless of results to self, and with the conviction that to do what is right must in the end be best for their party,—seems to be utterly beyond most men as soon as they enter the political arena."

"I agree with you", said the Historian, "and would go further, to this extent: I do not see how any man, to whom a right attitude is native, can stoop to enter an arena where the result of combat is determined by the loudest howls of the largest number,—the method of our democratic system, whether in England, France, or America. It cannot be repeated too often that that mode of government is the last logical step in the progress of man's self-assertion. The Old Testament makes this clear: first he was governed by 'God', against whom he rebelled; next he was governed by prophets, against whom he rebelled; next by Kings, against whom he rebelled; finally, as at present, he was governed by his own elementals. He calls this 'freedom', because it flatters him to do so; but those of us who have retained or recovered some sense of reality, see that his present freedom is the worst slavery of any, while those of us who, in addition, have retained or recovered our faith, look for the day when he will at last rebel against his elementals, as a first step up the path down which he tumbled. He will return, let us hope, 'a wiser and a better man,' though at first, doubtless, still very pleased with himself at the cleverness of his performance. Meanwhile it would be a mistake to expect the monkey-house to be a place of peace; we must keep sane by fixing our attention on those—Masters of Wisdom, 'just men made perfect', our Elder Brothers—who wait in patience for the day when mankind at last will turn to them for the guidance always so terribly needed. I fear sometimes, though, that the majority of men will never turn until hopeless ruin and disaster drive them to it from sheer despair."

"It sounds as if you thought humanity were becoming worse instead of better. That is certainly not my idea of evolution!" It was our Visitor who ventured this protest.

"I do not think", the Historian replied, "that anything grows in a straight line. Tides advance, but each movement forward is followed by retrogression. There are cycles within cycles. Humanity may improve in one respect while deteriorating in others. It is not helpful to shut one's eyes to ways in which we are going down hill instead of up. We must strive to see things truly. I cannot but hope, for instance, that we have outgrown the brutality which made possible the rack and the thumb-screw. A mob can still be fiendishly cruel; so can individuals; but their cruelty is condemned both by the authorities and by general consent, while, only a few hundred years ago, it was the authorities—Church authorities at that—who burned Joan of Arc and thousands of others alive, and it was by general consent that suspected persons were tortured

with diabolical ingenuity and with no more compunction than a jockey would feel when whipping a horse in a race. On the other hand—to choose at random among the directions in which deterioration is obvious—I do not know of any period in the history of the white race when women were so immodest: the 'one-piece' bathing-suit of to-day is merely an excuse for showing as much as possible. It is, of course, a disgrace to men at least as much as to the women who do it, for any decent man would drown either a wife or a sister before allowing her to appear in such wanton nakedness. They were not over-refined in the days of William the Conqueror, nine hundred years ago; but in those days neither men nor women would have stood for *that!* I repeat: there are cycles within cycles, and while I believe that *the general tendency* is in the right direction, and that you can see this if you take long views, it would be the extreme of folly to fall into the common delusion that humanity, 'day by day, in every way, is getting better and better'—the cheap optimism of the materialist, no matter by what religious name he calls himself."

"How did *you* like the Convention?" the Recorder now asked, turning to the Philosopher.

"It has nearly always seemed to me that the last was the best", the Philosopher answered, "although nothing is gained by comparison, for each strikes a note of its own. I was impressed by the depth of our last—the depth from which its force welled up; and also by the Society's steady growth in unity of effort and aim. We really *are* 'the nucleus of a universal brotherhood.' I am sorry," he continued after a pause, "that with such unity of spirit within our ranks, we should be the innocent means of provoking envy, hatred, malice and all uncharitableness; but that is undoubtedly our effect upon some people. They are people who call themselves Theosophists, but who know that we do not want them as members, and that we prefer to have as little as possible to do with them. Because this annoys them, they relieve their feelings by denouncing us as 'exclusive'; sometimes as 'Christian'. We seem to irritate them to the point of obsession. It is too bad. Yet we know, as everyone ought to know, that a certain type of child finds indifference to his existence and to his grimaces, more galling than deadly insults; and we cannot change the facts, for we are quite honestly indifferent in this case, only glancing at their little magazines (one published in Canada, the other on the West Coast) at long intervals, and always regretting having done so, for the reason that we love Theosophy and deplore its degradation. I speak of it now only as a peg on which to hang a repetition of our oft-made statement that the Society is not attempting to form a universal brotherhood consisting of all sorts and conditions of men—a jumble of good men and bad men, selfish and unselfish, principled and unprincipled, alike; for that kind of universal brotherhood exists already in the vast population of the earth: we cannot exclude even the Black Lodge from *that* universal mess, and we have no desire to make the mess more messy than it already is,—as by pretending that a label, such as 'Theosophist', constitutes a fact, or that meeting together in one hall would necessarily make for unity of heart and purpose. The Society, as its pub-

lished objects state, has always laboured 'to form *the nucleus* of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour'. We long for additions to that nucleus; instead of excluding anyone from it, we are spending or trying to spend our lives in an effort to draw others to the nucleus which already exists. But what does this mean? It means that we long to find those who seek nothing for themselves—neither the recognition of their fellows nor inner, occult 'success', neither self-display nor self-commendation, neither power nor peace—but who will work unselfishly, steadfastly, zealously, chiefly within their own natures, to make real the ideal that has been entrusted to us,—the ideal of the theosophic life on all planes of our being, in the right performance of duty as in the right control of thought and feeling: in brief, by following the Noble Eightfold Path of the Lord Buddha, or (the same thing in essence) the Way of the Cross of the Lord Christ. We do not want people who spend their time in wrangling or in criticizing others, or in trying to show how superior they are, or whose business-life is a disgrace, laying themselves—and therefore any Society of which they are members—open to just condemnation. We want people who will combine with the Society which over fifty years of an intensely selective process has built and is building; who can enter into the spirit which, for instance, inspired our recent Convention. Oil and water will not mix, and evil-speaking, lying and slandering will not mix with love of the real Theosophy, no matter how those detestable vices may be camouflaged."

"I do not want to change the subject", said our Visitor, "but I should greatly like to know what is the 'Noble Eightfold Path'".

"I had finished with that particular subject", the Philosopher replied; and then, taking a book from a near-by shelf, he continued:

"In the Mahâ-parinibbâna-Sutta, translated in Volume XI of *The Sacred Books of the East*, Buddha is said to have tabulated 'the truths which, when I had perceived, I made known to you', as follows:

"The four earnest meditations.
"The fourfold great struggle against sin.
"The four roads to saintship.
"The five moral powers.
"The five organs of spiritual sense.
"The seven kinds of wisdom.
"The noble eightfold path.

"The noble eightfold path—which forms the subject of the Dhammakakka-ppavattana-Sutta, translated in the same volume—is there said to consist of: 1. Right views. 2. Right aspirations (also translated, High Aims). 3. Right speech. 4. Right, or upright, conduct. 5. Right livelihood. 6. Right-effort (also translated, Perseverance in well-doing). 7. Right mindfulness (also translated, Intellectual activity,—though part of the meaning is, Right re-collection). 8. Right contemplation."

"That is very interesting," said our Visitor. "May I ask what were the four earnest meditations, and for details of the other 'truths'?"

"The trouble is, I do not know Pali, and would much rather leave the subject to the author of our 'Notes and Comments', who does. The translations in *The Sacred Books of the East* are often painfully wooden, and hopelessly devoid of understanding. I can only hope that he will at some time correct and comment upon the wording I have before me.

"The four earnest meditations are said to be: 1. Meditation on the body (upon its vileness and unreality). 2. Meditation on the sensations (their illusory and transitory nature). 3. Meditation on the ideas. 4. Meditation on reason and character.

"The fourfold great struggle against sin is divided into: 1. The struggle to prevent sinfulness arising. 2. The struggle to put away sinful states which have arisen. 3. The struggle to produce goodness not previously existing. 4. The struggle to increase goodness when it does exist.

"The four roads to saintship are four means by which Iddhî (spiritual power) is to be acquired: 1. The will to acquire it, united to earnest meditation and the struggle against sin. 2. The necessary exertion united to earnest meditation and the struggle against sin. 3. The necessary preparation of the heart united to earnest meditation and the struggle against sin. 4. Investigation (almost any other word would be better) united to earnest meditation and the struggle against sin.

"The five moral powers are said to be the same as the organs of spiritual sense: 1. Faith. 2. Energy. 3. Thought. 4. Contemplation. 5. Wisdom.

"The seven kinds of wisdom are: 1. Energy. 2. Thought. 3. Contemplation. 4. Investigation (of scripture, the translator adds in brackets; but while it may mean study, it may also mean direct approach to, and direct perception of, spiritual truths). 5. Joy. 6. Repose (my guess would be, Poise). 7. Serenity (this, possibly, should be, Spiritual Stillness, or, in other words, the most intense of all possible activities).

"There were also the five hindrances, sometimes called 'veils' or 'obstacles' or 'entanglements': 1. The hindrance of lustful desire. 2. The hindrance of malice. 3. The hindrance of sloth and idleness. 4. The hindrance of pride and self-righteousness. 5. The hindrance of doubt.

"The Buddha gave this explanation of 'becoming thoughtful': 'he acts in full presence of mind whatever he may do, in going out and coming in, in looking and watching, in bending in his arm or stretching it forth, in wearing his robes or carrying his bowl, in eating and drinking, in consuming or tasting, in walking or standing or sitting, in sleeping or waking, in talking and in being silent.' In other words, the thoughtful man, according to Buddha's definition, knows at all times exactly what he is doing, and how and why he is doing it."

"I wonder what he meant by 'right livelihood' ", said our Visitor, who happens to be a stockbroker.

"I cannot put my finger on the details," the Philosopher answered. "If I remember rightly, he did not think that a butcher had chosen what you might

call a gentleman's occupation! But you may be certain that he thought far more of the motive, and of the way in which something is done, than of the act itself. It is easier to understand if expressed in simple terms: thus, even a butcher, if known to be honest, industrious, faithful and conscientious in the discharge of his duties, intelligent, self-respecting, courteous, gentle in manner and speech, considerate of others, modest, attentive to the interests of his customers, without thinking well of himself because of his virtues,—such a man, even though a butcher, would be more creditable to The Theosophical Society, if he were a member, than a lawyer or banker or engineer, if one of these were known to be a time-waster, irresponsible, self-indulgent, undisciplined, working when he felt like it, and dreaming or gossiping or just 'reading' when he felt like that; lazy; spouting abstract propositions to anyone who will listen to him, but ignorant in all practical respects; self-satisfied and vain; imagining that, because he is interested in Theosophy, it is the duty of the universe, including his friends, to support him as soon as his 'luck turns'; crotchety, irritable, obstinate; anxious to instruct others on any subject, especially on matters of right and wrong, while unwilling to accept advice or instruction from them: such a man, no matter how honourable his 'occupation' in itself, would necessarily bring Theosophy into contempt, and certainly would not have been considered by Buddha as one earning 'a right livelihood'."

"Before we adjourn," said one of our editors at this stage, "I should like to speak of an article which will appear in the current issue of the QUARTERLY,—that headed, 'Higher Education: A New Translation', by Ku Hung-Ming. Several years ago, an old member of The Theosophical Society noticed a commendatory reference by Ferrero, in *L'Illustration*, to the works of a Chinaman, Ku Hung-Ming, who wrote in English. Unable to obtain further information in New York, this member wrote to Shanghai to obtain the Chinaman's books. They happened to arrive when my friend was convalescing after a severe illness,—*Papers from a Viceroy's Yamen* (Shanghai *Mercury*, 1901), *The Story of a Chinese Oxford Movement* (Shanghai *Mercury*, 1912), *The Spirit of the Chinese People* (Peking *Daily News*, 1915), and others. He read them with great interest and pleasure, and wrote later to the author to thank him for the entertainment he had derived. Ku Hung-Ming replied at length, explaining that although the Dowager Empress had never appreciated his services at their real value, he was loyal to her memory and to the Manchu dynasty, and that consequently, under a Republican form of government, he was very hard up! To cut a long story short—because many letters were exchanged—it became evident that Ku Hung-Ming was what the French call *un type:* quite a law unto himself. He was a great scholar, an M.A. of Edinburgh University, as familiar with English, French and German literature as with the Chinese classics. From his point of view, having devoted himself to study and to the welfare of China all his life; having twice married and done his duty in all human respects, to his ancestors included, he was entitled to the support of the reigning dynasty, and, failing that, to the support of anyone who appreciated, as he did, the proprieties, or, as one might say, the honour-

able opportunities of money, of even a little money, to recognize the deserts of scholarship and culture. My friend sent him some money, which was politely acknowledged, with an intimation, as I remember it, that it would last him for several weeks, but no longer. As you know, we never pay for articles in the QUARTERLY, all the work done for it, except of course the printing, being contributed gratuitously. But it occurred to my friend at this stage that Ku Hung-Ming's scholarship was going to waste, and that it might be turned, advantageously to all concerned, into useful 'copy' for us. When, therefore, he sent his next cheque, he sent also a sample number of the QUARTERLY, with the suggestion that his correspondent might like to reciprocate by contributing a translation of one of the Confucian classics. In reply, Ku Hung-Ming explained that he was an old man, and that he was very busy looking after China, but that he gladly bestowed upon us a review he had written of a book by Emile Hovelaque. He added, incidentally, that his review had already appeared in some Shanghai newspaper. It is a very interesting review—the old man had a most original mind—and we shall probably publish it in some later issue of the QUARTERLY, with due acknowledgment to the unknown newspaper in which it first appeared. Next, as a result of further correspondence, Ku Hung-Ming sent my friend the translation which is published in our present issue, describing it as a companion to *The Conduct of Life*, which he had translated several years before, and which was published in *The Wisdom of the East* series (John Murray, London). He did not say definitely whether his 'Higher Education' had been published in China or not; his letter implied that it had not been, but we cannot guarantee this. As I have said, Ku Hung-Ming was a law unto himself. He probably saw no reason why his work—good work—should not be published repeatedly, by different people all over the world. Certainly we have no desire to deprive anyone of due recognition, and shall be glad to acknowledge any proper claim to priority of publication. Meanwhile, the article will stand on its own feet. My friend not only came by it honestly, but paid for it."

"What became of your Chinaman?" asked the Student, much interested.

"He died some two or three years ago. The last my friend heard of him was from Japan (his first wife had been a Japanese). He wrote to say that he was supporting, and had been appointed Official Adviser to, the Manchurian War Lord, whose name for the moment has slipped from my memory, but who, later, was blown up while retreating or retiring by train from Peking. Ku Hung-Ming described him as a brigand, but explained that China required a successful brigand to govern her successfully. I believe my friend agreed with him. If the old man left Japan and returned to China, he may have been poisoned; I do not know. He was strongly, openly, and courageously opposed to the Chinese Republic and to all its ways. He was a very extraordinary character. I shall always be grateful to him for the saying that one of the differences between Christianity and Confucianism is that Christianity says 'Be good', while Confucianism says, 'Be good,—but with good taste.' As a criticism, it was biassed and unfair, because it identified Christianity with the bad man-

ners and vulgarity of merely professing Christians; but it was brilliant and immensely suggestive. A remarkable man! In some ways he was great. He had a beautiful faith in the soul of China, especially as revealed in the teachings of Confucius. Commenting on a very disparaging view of Canton by Sir Frederick Treves, in the latter's book, *The Other Side of the Lantern*, he wrote: 'Thus, to this Englishman of the aristocratic class without ideas, a Chinaman in dingy clothes, with a pig-tail and yellow skin, is a Chinaman with a pig-tail and yellow skin and nothing more. The Englishman cannot see through the yellow skin, the inside—the moral quality and spiritual value of the Chinaman. If he could, he would see what a fairy world there is really in the inside of the Chinaman with a pig-tail and yellow skin. He would see among other things Taoism with pictures of fairies and genii, outvying the gods and goddesses of ancient Greece. He would find Buddhism, with its song of infinite sorrow, pity and mercy, as sweet, sad and deep as the mystic unfathomable song of Dante. Lastly, he would find Confucianism, with its "way of the superior man", which, little as the Englishman suspects, will one day change the social order and break up the civilization of Europe. But the Englishman without ideas cannot see all this. To him a Chinaman with a yellow skin and a pig-tail is a Chinaman with a yellow skin and a pig-tail and nothing more.'

"Perhaps he was something of a fanatic. If so, I cannot do better than quote him again: 'Now what is fanaticism? Fanaticism is nobility of human nature gone mad.' He was far from mad, however, though he was unusual. . . . Well, I hope with all my heart that he is in the best of Chinese heavens. I should like to meet him there some day,—for an hour or two."

T.

The person who is really in revolt is the optimist, who generally lives and dies in a desperate and suicidal effort to persuade all the other people how good they are.—G. K. CHESTERTON.

T·S·ACTIVITIES

REPORT OF THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

Morning Session

The Annual Convention of The Theosophical Society was called to order at 64 Washington Mews, New York, on the morning of Saturday, April 26th, 1930, at 10.30 a.m. As Chairman of the Executive Committee, Mr. Charles Johnston asked that temporary organization be effected, and, on motion, he was elected Temporary Chairman of the Convention, and Miss Julia Chickering, Temporary Secretary. It was voted that a Committee on Credentials be appointed by the Chair, with instructions to report as soon as practicable. The Committee appointed was: Mr. Henry Bedinger Mitchell, Treasurer T. S.; Miss Isabel E. Perkins, Secretary T. S.; and Dr. R. E. Torrey.

Address of the Temporary Chairman

Mr. Johnston: While the Committee on Credentials is doing its work, it is the privilege and great pleasure of the Temporary Chairman to welcome the delegates, and the members of Branches who may not be delegates. The Convention is restricted to members of The Theosophical Society, and we feel very genuine happiness in the fact that it is so truly and so numerously represented.

Each successive Convention ought to be the best that each one of us has ever attended, and I think that in every case we must be conscious of a growing devotion in the spirit of the Convention and, in so far as we partake of it, in our own spirit also. The success of the Convention depends on what members of the Convention give. It would be an entirely erroneous view to imagine that only those who speak give, and that the others receive. In the first place, it is impossible to speak effectively, unless there be, in response, a giving of effective attention. But there is far more in a Convention than speeches made and reports read,—it is the giving of the heart which makes the spirit of the Convention. We are all of us, as members of The Theosophical Society, taking part in a high adventure, a great undertaking; and many of us are convinced that it is not of our initiating, but was launched by the Masters of Wisdom, for the spiritual redemption of the human race. If we realize, even in a small degree, what that means, we must also realize that it is the greatest conceivable privilege to be permitted to share in so splendid an undertaking. That thought should be with us at every moment: the high honour, the high destiny, the grave responsibility that is placed upon us. If we make manifest here the devotion, the enthusiasm, the zeal, the ardour, the aspiration which that work demands, this will be the greatest Convention the Society has ever held, and it will be for each one of us our greatest Convention.

The Committee on Credentials is now ready to report.

Report of the Committee on Credentials

Mr. H. B. Mitchell: The Secretary has prepared a tabulated list of the credentials submitted, which the Committee has reviewed. That list shows that there are represented, by

delegates or by proxy, seventeen Branches, entitled to cast one hundred and three votes,—a representation of seven different countries:

Aussig: Aussig, Czecho-Slovakia
Cincinnati: Cincinnati, Ohio
Dana: Arvika, Sweden
Gateshead: Gateshead, England
Hope: Providence, Rhode Island
Jehoshua: Sanfernando de Apure, Venezuela
Middletown: Middletown, Ohio
Newcastle: Newcastle-on-Tyne, England
New York: New York
Norfolk: Norfolk, England
Oslo: Oslo, Norway
Pacific: Los Angeles, California
South Shields: South Shields, England
Toronto: Toronto, Canada
Venezuela: Caracas, Venezuela
Virya: Denver, Colorado
Whitley Bay: Whitley Bay, England

It was moved, seconded and voted that the Report of the Committee on Credentials be accepted, and that the Committee be discharged with thanks.

Mr. H. B. Mitchell, President of the New York Branch, was then elected Permanent Chairman of the Convention, and took the Chair.

Address of the Permanent Chairman

The Chairman: We have come together once again on what is to me, as I believe it must be to all of you, one of the happiest, as it is certainly one of the most vital and significant days of the year. It is a time when we meet and greet in person, comrades whom we rarely see, but with whom we have worked in that close fellowship of heart and mind, of thought and aspiration and aim, which comes from a common devotion and common labour in a common cause,—comrades with whom we have been close in spirit, though often separated by thousands of miles in space. To-day we meet in the flesh, as well as in the spirit, and in the pauses of our official business we may talk together, as, in the year past, we have often craved to talk, when we could only write instead. Such meetings of friends are happy things, so the note of happiness sounds for us from the very moment that we come here. Indeed I do not think that it is ever silent, but it rings out clear and salient with the very thought of this Convention time, when we look forward to seeing one another, or when, as yesterday, I chanced upon two of our delegates a full twenty-four hours before we had expected to meet. Throughout to-day and to-morrow—for to-morrow we have the pleasure of offering our delegates tea here in the Studio—this note of happiness should deepen and intensify, and with it our gratitude for all that our fellowship in the Society means to us and has brought us.

But there is something deeper than pleasure, something which means very much more than happiness. We meet to further a work to which we have given our hearts, our lives. Of course, I do not mean that every member of the Society has to feel about that as some of us feel. We remember what Mr. Judge said: that Theosophy is a great ocean, shallow at its shore so that a babe can enter it, but with unplumbed depths beyond. This is true not only of what it has to give to us, but of what it is willing to receive from us,—of what men can give to it. There is room in our Society for those who wish to make any measure of gift, from the least to the greatest. For admission to the Society, we ask only sympathy with our first object; but we invite the giving of all a man has, and of far more than he has: the giving of something for which he has to labour and to sacrifice; labour to gain in order that he may give; for which he has to put every other thing aside, so that he may give it to the Society, give it to mankind.

I speak primarily to-day for and to this latter class,—for and to those members who have met here to forward the work which means more to them than their own lives, more than anything that they yet are or have or that they hope to acquire. The other class of members, those who wish to give less, are welcome and have their proper place; but part of what I have to say does not apply to them, for this is almost the one meeting in the year where we can talk freely, where we have no visitors, and so can address ourselves directly to our own concerns, speaking our hearts in sure trust in the theosophic principle of tolerance, without fear

of misapprehension or offence. Yet whatever may be the difference of degree in our interest, there can be small difference in kind. One and all of us have come here to-day for the same purpose: to further the work of the Society; to look back over the years that have passed, trying to judge them truly and to draw from them the lessons that they have to teach; to look forward to the years and needs that lie ahead; to take counsel together as to how to meet those needs, and how to apply to the future the experience of the past; and to transact that minimum of formal business which is requisite in even the most simplified procedure for the conduct of any society. We have to elect officers; we have to listen to the reports of committees and officials. We have to do those routine things that every society has to do, and which will be done this year by some thousands of organizations, meeting in their separate conventions.

Yet though we must observe these forms—the forms of the world—we have but to look beneath their surface to find, within, something so different from what we find in the world and observe in other conventions, that the contrast is startling. We shall elect officers, as do all societies; but shall we find wire-pulling, factions, rival candidates contending for the place, let us say, of the Secretary? We often wish that our Secretary were twins, or triplets, or that there were even more of her. We should like as many of her as we could find; and were a dozen of her to present themselves for office, we should enthusiastically elect them all. But that is not what is going to happen. There will be no rivalry for her position; no need for the Chairman, or official tellers, to count closely the votes cast for or against the nominees for any of our offices. Again, you will have to listen to a report of a Treasurer; but whereas most Treasurers' reports and activities have to be concerned with the raising of funds (and we, too, need funds; for though every department of the Society's work is carried on as a labour of love, there is rent to be paid, and one cannot buy paper and employ printers and send the QUARTERLY through the mails for nothing), yet with us, instead of the Treasurer having to spend his time dunning our members, or writing personal letters to entice or to placate some wealthy patron who may be persuaded to donate something to us, the only place where the Treasurer has really been needed to supplement the Assistant Treasurer has been in the effort to see that our members do not make unnecessary sacrifices by contributing to the Society's funds more than they should, or more than we actually require. That is not a common happening, not a common duty to be laid upon a Treasurer.

Still again, at thousands of conventions it will be said that the members are meeting "to take counsel together"; but those words will not mean elsewhere what they mean here. Our method of taking counsel together is not at all that of the world. We shall not take counsel *from* one another, but *together* we shall take it at the source from which it flows, uniting in a corporate lifting of our hearts and minds and consciousness to the Eternal Wisdom that we call Theosophy,—to that higher level of life where counsel can be found, where knowledge exists and is attainable. Instead of doing as each of us has to do every day in the year—seek that counsel for ourselves in private—here we can unite, and in common aspiration, ardour and intellectual effort, we can see whether, together, mounting on our joint endeavour, we cannot reach strata of collective consciousness where clear vision, true knowledge, and sound wisdom await us for our taking, that we may guide our course aright throughout the coming year.

We need, therefore, but to look beneath the surface of our activities to-day to see how widely separated is our procedure from that of the world. Outwardly the same forms, inwardly so totally different! Why is that? How has it come about? Why, for fifty-five years the Society has steadfastly mounted against the current of the world. A swift flowing cycle has swept the world on and down, deeper and deeper into Kali Yuga. Our persistent, unremitting endeavour, led by our great predecessors from the very formation of the Society, has been to climb and mount against that current. We followed in the footsteps of Madame Blavatsky and of Judge, and when they left us (I cannot, I will not say that, for *they have not left us*—but when they were no longer here where we could see them, breaking the trail for us and marching step by step with us, but rather beyond the veil or on the hilltops—those hills whence cometh our help—where they could watch our progress and share in it in thought, and hope and in desire), when they "left us", we followed in the way they had pointed out, steadfastly setting our faces against the advancing cycle, against the headlong current of the world; so now it is no wonder

that, after fifty-five years of such opposing progress, growing ever swifter as it advances, we should find ourselves in thought, in heart and spirit, far separated from the world. Our Society is, more and more, though in the world, not of the world. More and more, beneath its surface, it is packed with that which is the exact opposite of the world,—a high explosive, if mishandled, but nevertheless the antidote the world requires. The world's need is in our hands.

Fifty-five years since the note was sounded by the Lodge Messenger. More than half the cycle. More than half the journey that was given us to travel; the race that was set for us to run. More than half the hundred year period which, in the past, has elapsed between the recurrent strikings of the note from the great Lodge for the attuning of the world,—the giving to the world of the truths that it needs to save it from itself. Fifty-five years is five years more than half the century. What does that fact mean? If it were just so many miles that were involved, it would mean that it would be longer and harder to go back than to go forward. It means that we have passed the divide. It means that our shortest way out is to go ahead, to advance, not to retreat. Only forty-five years ahead, and fifty-five years behind, a clear ten year difference in favour of going forward. That is encouraging, but there is something more than that.

We cannot go back. You cannot turn time backward. You cannot turn the soul backward. Its forward motion is its life; to turn it back is to make it something other than itself, to make it not soul but demon,—or else to kill it, and pray God it might be to kill it! There is the old saying that the devil is but God inverted, and we know the truth of this in ourselves. We know that the good denied turns to poison and evil. So it would be with us. We could not escape. We cannot go back to where we were or to be what we were; for where we were was reached by going forward, and what we were was made by going forward: to go back could never bring us there, but only to the opposing pole.

It was not many Conventions ago that we spoke of this in some detail, pointing out that all which we have gained is still at hazard; that were we to falter now, all the life poured into the Movement, all the sacrifice of our predecessors and comrades, all that we have attained, would be turned against us, turned to evil. That is true to-day as then. It is more true now than then, for more has now gone into the Movement. It will be more true to-morrow than to-day, and still more true in the years to come; for year by year more and more and more must be given to the Movement, and therefore more will be at hazard, if the Movement fail.

In no event can we go back. There lie before us but two courses: success or death—for death is not failure. If a man dies, he dies and that is the end of it; but it is not the end of that for which he dies and to which he has given himself, and he leaves his life as a memorial to something very splendid. That is not a death to be dreaded; in no sense do I believe that it is death at all. To die so is to go on living in and as that for which we died, into which, at death, our being was merged, as throughout our life we strove to merge it. We in the Movement, we of all men, have reason to know this; for we have seen such "death" again and again. Those who die nobly, who die giving themselves to a Cause, go on living in that Cause. Their very death constitutes a surer defence of it, a stronger barrier against evil which may threaten it, than did their lives. It shames us into being true, in our own measure, to that to which they were true, in their great measure. As they died, so can we. That opportunity is ours. Therefore I say we can succeed, no matter what happens, no matter what lies ahead; for we can die. We can succeed, because we can attain or we can die.

But we *can attain*. There is nothing to prevent. Oh, yes, there are difficulties and obstacles; but that is only another way of saying that there are means by which we can mount. We shall have to fight; and our foes do not sleep nor are they weak; but that is only another way of saying that victory is possible. There can be no victory where there is no enemy; no attainment of the heights if all before us be smooth and level. There is, too, a very encouraging factor in our favour, which has recently been shown, in the modern scientific theory of Relativity, to have greater possibilities than had been generally supposed. If the postulates of this theory be correct, it follows that all measures of space and time are relative and not absolute things, depending upon the motion of the one who uses them, so that the length of a yard stick, for example, is longer or shorter according to the velocity imparted to it, and the faster we run toward our

goal, the shorter become the miles that we must travel to reach it. It is not only that there are fewer miles ahead, as one by one they are traversed,—that has always been patent to everybody; but in this new theory of the nature of space and time and motion, as our progress accelerates, each mile becomes really less than before, something smaller, more insignificant, less of a barrier than it was,—and this physically as well as psychologically. Therefore we, who have climbed up over the crest, and are five years beyond it—five years beyond the midway point—should, if we do not pause or falter, find the way ahead far, far shorter than that which lies behind.

When the Movement was carried past the turn of the cycle in 1900, it did what had never been done before. Never before had it turned the corner at the end of the hundred years; and turning it, we entered into new and uncharted ground. Never before had the note which the Lodge had struck in one century continued to sound, strong and true, into the next, resounding from the hearts and lives of men as it had been given to them twenty-five years before. Never before had the Lodge such an instrument in the world, when the world's currents were setting as they now set; no previous body had done what this Theosophical Movement has done,—this Movement which is now entrusted to us. There are no precedents for our situation. No man can set limits to what may be accomplished from it. But this we know: that because we turned that corner in 1900, we gained the power to turn another, twenty-five years later: to carry the Movement forward through another twenty-five year cycle. That now lies behind us. Whatever the future may bring, that has been accomplished; and now we are five years on our way from 1925 toward 1950, and, as the theory of Relativity confirms, the stronger our effort and the swifter our advance, the nearer we bring the time when our task shall be ended and the great Lodge become able to strike its note anew in the world, through a new messenger and a new instrument. It is no longer a question of surviving to a fixed date, as we had thought at first. As we advance, we draw that date toward us, so that the motions compound. Why? Why, because we have broken the cycles, superimposing upon the rhythm of the world the rhythm of the Lodge. What were barriers are no longer barriers. The Theosophical Movement has transcended time, and brought about a new time and a new possibility. What was due, under the old order, in 1975, may come in 1970 or 1950,—I know not when, I am no judge of that; but I do know that it can come sooner if we be faithful.

What have we to do in order to be faithful? It is a simple thing. Nothing great is asked of us, though the greatest of things may depend upon whether we succeed or fail. We are asked to be true to our own truths. Nothing more than that. Whatever our walk in life may be, however humble and simple, it takes us daily to the battle-field where our fidelity is tested. Wherever we are, there is our opportunity; our opportunity to be true, to keep unbroken, untarnished and unlowered, the standards that have been entrusted to us,—the standards by which our great predecessors lived, which they taught us, and which we accepted from their hands,—and so to impress these standards upon the astral plane, upon the inner consciousness, the inner fibre of the world, that they shall be there, despite the world's will or the world's wanting. Despite all the world may do, there will then be a true mould for the world's true life. We have been trusted to maintain this, and we have to do it; first by stamping it indelibly upon our own natures, keeping it alive and dominant in our own hearts and minds—which is a question of giving heed to it, of thinking about it, meditating upon it, of study and aspiration and the constant checking of it by comparison with its prototype, to see that it does not become blurred or confused. And second, it is a question of using it, by insisting that our own life and conduct conform to it in every detail, so that we look only to it, turning our back upon the world.

There is a story of a woman who was in the habit of speaking of the comfort and strength she drew for her religious life from "that blessed word Mesopotamia". There are some words and phrases which seem to whisper something different from what they say aloud, as though they told a secret, beneath their breath. It is as though they came to us fraught with forgotten associations, touching and wakening to consciousness poignant memories in the soul which still slumbered in the mind, so that they evoke a response from the hidden depths of our being—a sense of comfort and of blessing, of courage and of strength, or, perhaps at the other pole, a

sense of loss and sadness and of homesick yearning—that are out of all proportion to the words themselves. There are two verses from the Old Testament which thus whisper. One is from the fourth chapter of the first book of Chronicles: "And these are ancient things. These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work." The other is from the fifth chapter of Judges: "Zebulun and Naphtali were a people that jeoparded their lives unto the death in the high places of the field." They seem to shadow forth The Theosophical Society, the two verses reflecting the two aspects of the life that its members are to live, and which so many of you do ardently strive to live,—the outer aspect and the inner aspect. We are the potters. It is a humble calling, in the eyes of the world; but even in the world's eyes it is a very necessary one. The pottery of a nation, a race, or a civilization, is that in which it holds its food and drink, its nutriment and living water. If we had no vessels, no pottery, how possible would civilization be, with no means of holding and carrying with us the living water, without which we perish, or of storing and keeping it for the thirsty? These are the potters—those who make the vessels that will hold the water of life, those who make the moulds that conserve and give form to whatever is poured into them. And when civilizations fail and fall, and the living water sinks beneath the desert sands, and time undoes the work of man, it is the shards and fragments of the potters' moulds which are unearthed in later ages when all else has perished. But those of whom this verse speaks are more than potters; they are husbandmen as well. They dwell among plants and hedges, among growing things, to tend the little tender shoots of life, its first beginnings,—where the kingdom of heaven is like to a grain of mustard seed, "which indeed is the least of all seeds". So small it is that others pass it by and never notice it, nor know what those are doing who strive to tend it, dwelling there with the king for his work,—for the work of Masters, one of whom said that he had come that we might have life and have it more abundantly. There, among plants and hedges, there among the beginnings of life, we may dwell with the king, for his work. That is the outer life to which The Theosophical Society and the Theosophical Movement invite us, and which we meet here to further to-day.

Then there is the inner life: to jeopard our lives unto the death in the high places of the field. For mind you, it *is* jeopardy, and that jeopardy is ours. We reach up for the fire of inspiration, the fire that can kill as well as quicken and ennoble. We become the flame-bearers of a flame that can scorch and consume, and we do it at our own risk. We have constant need, therefore, for the safeguards by which alone it can be handled safely: the safeguards of selflessness, of constant self-discipline, self-abnegation and self-sacrifice. We jeopard our lives in all our inner aspiration, all our inner work. There is a certain gloss upon the word here translated "jeopard". The original Hebrew includes the meaning "exposed to reproach". That, too, is true of us. For if we take to ourselves these ideals, and express these aims, we shall be judged by them. The man of the world has his own code, and the world judges him by it. He has not been entrusted with the standards given us. He is not a colour-bearer,—or at least he bears no such colours as ours. But if we take these colours, assume this trust and set forth upon this great adventure, then truly we are exposed to reproach if we turn back from it, and fall beneath the standards we have professed; and that reproach falls not only on us, but on our cause and on the whole Movement that we presumed to represent. The honour of the Movement,—yes, the honour of the Masters,—is in our hands, and it rests upon every one of us, to the peril of his life and to the peril of infinitely more than his life, that he be true to the trust imposed in him and which he has assumed.

It is for such purposes that we are here to-day: to see how to fulfil that trust, taking counsel together from the great Lodge which we seek to serve, whose servants and agents we would be, carrying their message forward till, in the fulness of the new time and the opening of the new cycle, we meet their proper Messenger. That is our trust, that is our work; to that we now turn.

The completion of the permanent organization of the Convention being the next business, Miss Perkins was elected Permanent Secretary, and Miss Chickering, Assistant Secretary. The report of the Executive Committee was then called for.

REPORT OF THE EXECUTIVE COMMITTEE

MR. JOHNSTON: While Professor Mitchell was speaking of the fifty-five years of The Theosophical Society's existence, it was in my mind that the collective memory of the Executive Committee goes back over the greater part of that fifty-five years to the very earliest times of the Society's chaos and trial. It covers period after period of jeopardy in the completest sense, when the day seemed to be lost, but for the fidelity of the very few. And what your Chairman has just said about the responsibility of each individual member, has also been very strongly in my mind, as I have been thinking forward to this Convention in the light of our past history. From the time of the first attacks on H. P. B. in 1884 and 1885, it has always been the case in each such period of danger—and we remember many—that the break in loyalty and in devotion began with an individual. Who they were does not now matter. The important thing for us to keep in heart and mind is, that if there were to be such danger in the future, it would also begin with the breaking of some individual in loyalty, in devotion, in his self-giving to the Theosophical Cause. Each one of us should diligently examine himself for possible centres of infection that might be the beginning of a break. That is something we should do from our sense of loyalty to the Movement and to our fellow labourers in the Movement. Let us make it a matter of earnest and heartfelt scrutiny that we shall not harbour within us the qualities that would make us a beginning of chaos and trouble.

There is the other side: there has never yet been a recovery from such a period of darkness that was not founded on the loyalty and devotion of an individual; and as we look back through the years, we have a very deep gratitude to those whom we remember as the unshakable foundation stones without whom the Movement could not have resumed its course. Their names are written in the book of life. There is no need to mention them, but our gratitude is beyond words. Let us keep that fact in mind too, and seek, each one of us, to cherish and strengthen in ourselves those qualities which would make possible a recovery, were each one of us all that was left to serve as a foundation stone. We ought to have those qualities. We *can* have them, for the Masters will help us to develop and strengthen them.

There are other points which come up as we look forward to the future. Of two that I had in mind, one is this: during those years of trouble and perturbation, various groups broke off from the parent stem of The Theosophical Society, and we are witnessing the disappearance of some of the central figures in those groups. There is a possible danger ahead in that connection, namely, that people who are the scattered limbs or parts of the Society may want to join with us once more. Saint Paul has a simile of grafting a branch of wild olive on a cultivated olive tree. If we were to graft these broken members on the living stem of The Theosophical Society, the result would be, not sweet fruit, but crab apples. I should look forward with grave apprehension to any such movement, except that I feel certain it would be blocked. I speak of it lest any of our members should be misled by sweet words like "unity" and "brotherhood".

The other point I had in mind is: we need for the future, two things, devotion and wisdom, the two sides of the Theosophical Movement, and we need them to meet the changes in the world about us—the changes in religion and philosophy—in order to theosophize both. A man like Arthur Stanley Eddington has come close to the theosophical idea; what he says regarding the nature of the physical world is full of near-Theosophy. He speaks of consciousness, of the background of universal consciousness, much as we do. He speaks of the *maya* of the physical world, much as we do. There is a danger there: that we shall think these approaches a genuine turn to Theosophy, and that science has become theosophized,—the truth being that there is a very grave difference, which we must understand in order to deal wisely with the situation. We believe that wisdom springs from spiritual devotion. That must be the foundation stone; for philosophizing is light as air unless it be grounded in spiritual attainment. There is devotion in Eddington. It is diaphanous, but it is there. Some people, however, will catch at Eddington's thought, and make out of it a pseudo-Theosophy, which will not have the heart of devotion, and will be as much of a *maya* as is the physical world in his view. That kind of philosophizing is not Theosophy. Our Theosophy must be rooted and grounded in devotion, in spiritual attainment of the most real sort; and that spiritual attainment can only come in one way: through

self-giving, through sacrifice. If we are to meet this movement of science wisely, we must clearly perceive in our hearts and minds that it needs the added substructure of devotion, in order to have permanent value. Otherwise we might be betrayed into accepting that which is coming to be the fashionable view of science—just as materialism was the fashionable view a generation back—and adopt a diaphanous philosophy which would lead us nowhere. So, while we need wisdom, we need even more that genuine devotion of heart, mind and soul, which is the source of wisdom.

THE CHAIRMAN: Before calling on any other member of the Executive Committee, the Chairman would like authorization to appoint the usual three standing committees. (This was voted, and the following appointments were made:)

Committee on Nominations
MR. J. F. B. MITCHELL, *Chairman*
MR. K. D. PERKINS
MISS MARGARET D. HOHNSTEDT

Committee on Resolutions
MR. E. T. HARGROVE, *Chairman*
DR. R. E. TORREY
MISS BAGNELL

Committee on Letters of Greeting
DR. ARCHIBALD KEIGHTLEY, *Chairman*
DR. C. C. CLARK
DR. J. H. HOHNSTEDT

Mr. Hargrove was then called on to speak, continuing the report of the Executive Committee.

MR. HARGROVE: *Mr. Chairman and Fellow Members:* I found myself, on entering this room and seeing so many friends here, local friends and friends from other Branches, greatly concerned with my own feelings about it,—a human tendency. I felt, as you I hope feel, immensely glad to be here, deeply thankful to be permitted once more to take part in a Convention of The Theosophical Society. Then it suddenly occurred to me: Yes, and I wonder how the high Gods feel, as they stand here and look at us all. I think they must be glad too—I feel sure of that—glad to see so many who meet to think and speak of real things in the midst of a world which cares very little about real things. I am sure that a blessing, or what corresponds to a blessing, goes out from those high Gods upon this meeting. Yet one must believe also that, as they look upon us, they must look beneath the surface and must think not only of us, but of the world and of the needs of the world, and must wonder: How many of these people have the makings of recruits—how many of these people are in earnest, deeply, completely in earnest—how many have come here, not for what might be called the delights of a Convention (which are very real), not for the "thrill" of a Convention (to use a very hateful word)—how many, instead, have come as possible recruits? So much for that.

At the Convention last year, a good deal was said about the power of evocation, and of the use of that power by us, not only as individual members of The Theosophical Society, but as a united group, possessing a thousandfold the power of many isolated individuals. Much was said of the power of that united body to call forth from the unseen,—"God-instructed men to rule the nations". Much was said also about the need for such guidance, and the question arises: what progress has been made during the past year in that direction? Superficially, I should say none at all. Yet certain things have happened. For instance, such an event as the panic on the New York Stock Exchange may have helped a little, in so far as it must have shaken the confidence of many people in the infallibility of a so-called "business government", and in the immovability of the pedestal on which "successful" America stood in the eyes of the world. If so, we are that much to the good, because one of the needs of the present day is to shake the blind and extravagant confidence that people have, primarily in themselves, but by reflection, in those also who proclaim themselves to be wise. Can you imagine, for instance, a Senator of the United States saying, "I have not the slightest idea how this country ought to be governed, it is completely beyond me; of course, I will do my very best to find out." That man would never be re-elected. He would not have a chance in the world. Everyone would say, "Why, he *admits* that he does

not know!", and that, of course, would be the end of him. Anything that tends to make people realize that the present method of doing things is not perfect, is a step in the right direction. Please understand, however, that the last thing in the world I want to do is to criticize the present administration. That is *not* my purpose. I think it is just as good as any other administration—may be a little better—though that is neither here nor there. My purpose is to criticize an aim—almost universal—and a method.

Thirty or forty years ago, there was a movement in England for "three acres and a cow". It was sponsored by Jesse Collings, and for a time by Joseph Chamberlain. If every man had three acres and a cow, it would solve all the problems of the world. Now the words have changed, but the idea is just the same: now the wording of the idea is: "every man his own car". During the recent Edison celebration, it was stated that the electric light had done more for the progress of the world than anything else in the nineteenth century: the same idea. President Hoover, at that celebration, expressed the current view very clearly. (I am not jeering; there is no doubt that President Hoover stands far above the average as a man.) He said:

"The electric lamp has found an infinite variety of unexpected uses . . . it has lengthened the hours of our active lives, decreased our fears, replaced the dark with good cheer, increased our safety, decreased our toil. . . . Research both in pure science and in its application to the arts is one of the most potent impulses to progress. For it is organized research that gives daily improvement in machines and processes, in methods of agriculture, in the protection of health and in understanding. From these we gain constantly in better standards of living, more stability of employment, lessened toil, lengthened human life and decreased suffering. In the end our leisure expands, our interest in life enlarges, our vision stretches. There is more joy in life."

I quote this to call your attention to the best standards of the world. "There is more joy in life", because of Edison's electric lamp. If that were true, any man, humanitarian at heart, necessarily would want to increase the number of electric lamps in the world; he would think of the "dark continent" as dark, chiefly for lack of such lamps. In the same way, you can work yourself up, if you choose, almost to the point of tears over someone who does not possess a Ford car.

Expressing much the same point of view, Dr. James Ford, of Harvard University, writes: "Progress is impossible unless each generation is provided with conditions of living superior to those enjoyed by preceding generations. Our chief obligation as citizens is to see to it that our children may have a better start in life than we had." That amounts to saying that it is the duty of a parent who starts in life with a Ford car to see to it that his child shall possess at least a Buick before he dies. Of course that sounds like a joke, but the worst of it is, it is not a joke. It represents entire satisfaction with present aims. There are the so-called statesmen, not only in this country, but all over the world, whose aims, generally speaking, are such as President Hoover formulated—material prosperity of that kind. They are hard at work, doing their best to attain those ends. In the very nature of things, so long as they are satisfied with those ends, so long as they see their whole duty in the attainment of those ends, there is no hope for the world from the standpoint of the Lodge, from the standpoint of the real. It is true that among several other extracts from current periodicals which I have here, a French Professor is quoted as deploring the situation. He points out that the best Greek wisdom taught a man how to live within himself, how to shape his interior being, how to renounce anything that did not depend upon himself; and he says that the categorical imperative of the machine world of to-day is to consume and to consume "until we burst". But who would listen to a solitary French professor!

I am convinced that things have not improved in the last fifty years. Of course, there are cycles, and it would be foolish to be despondent merely because, temporarily, we are going down hill; but in comparison with the spirit of to-day, some of you may remember the Congress of Berlin, when Disraeli, who knew very well the character and the desire of the British people of that time, came back speaking, not of material prosperity, but of "peace with honour". Those of us who know, or think we know, anything at all about Disraeli, must realize that he brought that back as a mantram, knowing that it would "work". It did work,—for all England of that day responded because of the element of *honour* that Disraeli (with or without justification is unimportant) forced to the front, as the major element in his effort and in his success.

What are we going to do about it all? Two things, I think we ought to realize: first of all, understanding is helpful. If the Lodge perceives certain conditions or truths, and no one on earth perceives them, the Lodge can do nothing whatsoever about it. If we can see—I was going to say "eye to eye" with the Lodge—if we have at least some glimmer of understanding in any given direction, that in itself is of enormous help. Every one of us who understands the realities of the situation to any extent at all, helps to that degree. Of course, the greater the understanding, the greater is the actual contribution to the work of the Lodge.

Second, I do not believe that anything definite can be accomplished, except by means of magic. Fortunately, every one of us has it in his power to act as a magician in this respect. Take black magic first, by way of illustration: in certain parts of England, even to-day—in most parts of Europe, as a matter of fact—there are what are known as "wise women". Their enemies call them witches, but people who are sufficiently afraid of them call them wise women. One of the methods of these wicked old women, when they are paid to injure somebody, is to make a small wax figure, a miniature, of the person to be injured. Then, with incantations and "bad words", they stick pins into that figure, using it, in fact, as an aid to concentration. It is a detestable practice; unadulterated black magic,—but unfortunately it works, and we can learn from it. It is for us to use white magic,—not to make little waxen images as an aid to concentration, but to do on a small scale that which we want the world to do in large: think of ourselves as corresponding to the miniature used by the old witch, and then set to work to accomplish within ourselves that which we wish to see accomplished in the world as a whole. Are we satisfied with our present aims and standards? Are we convinced that we know enough to govern ourselves and our own lives? If so, suppose, as a first step, we try to get rid of our self-satisfaction; suppose we try harder than ever to realize that we are not fit to govern our own lives; and then, remembering the old witch, realizing that we do not need a wax image—seeing that each one of us is the microcosm of the macrocosm—let us set to work, day by day, hour by hour, to submit our problems, our difficulties, our thoughts, our acts, our feelings, to that tribunal to which we have decided to look for greater wisdom than our own.

Now what may that tribunal be? The Higher Self. Mr. Judge said, and we know, that the Masters and the Higher Self are one. Those who are in the habit of looking to a Master or to Masters should surely continue to do so. The important matter is that we refer all things to the highest tribunal, within or above ourselves, that we can reach. Let us do that deliberately in order to help the Lodge and to help the world; in order magically to bring about that which is so obviously a terrible need (although we shall never clearly recognize it as the need of the world around us, until we first see it as our own),—the need to lift men's eyes from material to spiritual values, from superficial to everlasting truths, from cheap expediencies to changeless principles, from government by the mob and its nominees to government by Masters of wisdom.

Some people may say that they would like to look to Masters always, but it is so difficult to remember. Once in a while I wonder what the high Gods think of us, when we talk like that. Use your imaginations for a moment. Think, if you will, of a young man and young woman who are engaged; the girl is going to Europe for a holiday. They are saying farewell, and the girl says, You won't forget me while I am away? And the man, with tears streaming down his face, says, I will try not to; I will tie a knot in the corner of my handkerchief; but you know how busy I am, and how difficult it is to remember. He promises to adopt certain practices; whenever he hears the clock strike he will take out her picture and look at it, and so forth. I do not pretend to know what the girl would think; I cannot speak for that particular psychology, but I should doubt if the girl feels flattered, or very sure of her man. Is there any analogy between the situation I have suggested and the attitude occasionally adopted by a would-be chêla who says, I really will try hard to remember the spiritual world and the Lodge and all these splendid ideals, but I am very busy, and life is very exacting. Suppose he adopts some ascetical practices, as he would call them—perhaps decides to think of the Lodge when the clock strikes; and suppose he next begins to feel: I am really doing rather well; two whole days have passed, and I have thought of the Lodge every time the clock struck. Once more, think of the girl and her glow of satisfaction when the man says, Two whole days have passed and I have thought of you every time the clock struck! The idea may be entertaining, but what about the Lodge? What

about those who are looking at us to-day as possible recruits? Is there no element of tragedy involved? I think we ought to ask ourselves of these things. They are worth considering.

Very often an example is more helpful than many precepts, or than many analogies. We learn from bad example as often as from good. The aristocracies of the world are in part a reaction from vulgarity. In any school, the older boy reacts from the ways of what used to be called the fourth form. He calls the small boy a "dirty little beast", and then of course has to live by contrast, which is most helpful and most improving. But we can learn from good example also, and one of the splendid examples which ought to be within the range of our observation, is that of a dog. Of course, there are different kinds of dogs. I have known dogs with a very prominent sense of duty, busy all day long about their duties, oblivious of their masters. They would trot off in this direction or in that, very intent, very much absorbed, maybe with a duty to some bone given them and buried yesterday. I am not suggesting we should imitate that kind of dog. I am thinking instead of the kind of dog described by Kipling in his "Supplication of the Black Aberdeen",—just the first few lines:

I pray! My little body and whole span
Of years is Thine, my Owner and my Man.
For Thou hast made me—unto Thee I owe
This dim, distressed half-soul that hurts me so,
Compact of every crime, but, none the less,
Broken by knowledge of its naughtiness.
Put me not from Thy Life—'tis all I know.
If Thou forsake me, whither shall I go?

I should regard that as the one great religious poem of 1929,—though that remark is incidental.

A dog that has only one real interest, that lives and sleeps with one eye on its master, that is alert to go, to come, to stay, to do anything, at a look, a hint. If we could, as human beings, as souls, superior to dogs,—if we could become as that dog in love and fidelity, then what would the high Gods think of us this morning as they look down with prayer in their hearts for a new recruit?

It is not great intellect that the dog possesses. It is fidelity. It is forgetfulness of self. It is absorbed and concentrated attention, the fruit of devotion. We should be better off with those divine gifts than with all the intellect in the world,—though intelligence (better than intellect) will come, in time, as their result. So, not as a joke, but with absolute sincerity, I suggest as an ideal and as an aim for every one of us, the spirituality of a good dog. If we attain to that, then all our other problems are solved. No need to fuss any more, to stew any more, over this weakness or the other. That dog has its weaknesses and faults, of course. But what is it that transmutes them all? What is it that makes them all in a certain sense lovely in his master's eyes (never in his own)? It is his devotion, his fidelity, his forgetfulness of self, his complete and absolute self-giving—because those things are divine; and they are not beyond the power of any one of us. Every one of us can attain them if we will, and in that way be reborn and become new creatures; leave the past behind, and lift ourselves, by our shoe-straps as it were, above the limitations and the sordidness of earth, to take part in the things of heaven. Then we shall really help, becoming members of The Theosophical Society such as H. P. B., such as Judge, such as the great ones of the past.

After it had been voted unanimously that the Report of the Executive Committee be accepted with the thanks of the Convention, the Report of the Secretary T.S. was called for.

Report of the Secretary T.S. for the Year Ending April 25th, 1930.

Miss Perkins: *Mr. Chairman and Fellow Members:* I have the honour to submit the following report:

Branch Activities

Gratitude is the prevailing note in all the reports received from the Branches—and what better evidence could there be of capacity for growth and fruitfulness? Pondering over these

Annual Reports, and looking behind the details which are always noted with appreciative interest,—one glimpses something of the spirit that has animated and shaped the effort of each Branch. Nowhere is there evidence of discord; and this suggests that a sense of our grave responsibility is widely shared by members, keeping their work above the personal plane. Difference of view and of emphasis, let us hope there always will be—since harmony is not secured by uniformity, on the one hand, nor by "self-expression" on the other, but only when each contributes his fragment of truth, to be supplemented, and perhaps corrected, as combined with that of his fellows.

In this stage of the cycle, expansion is not expected, nor is general seed-sowing likely to be fruitful; but certain Branches are proving exceptions to the rule for, after a long period of apparently unproductive work, their perseverance is rewarded by the advent of new members, eager to learn from the veterans, anxious to serve. An infusion of young members begins to appear among Branch officers—an excellent report was sent by one Secretary who is not yet twenty-one years old. Certain Branches have very much in mind what was said at a Convention, some years ago, about the Society as an ark in the midst of the world's psychic storms. Since then such storms have broken, threatening to engulf all that is finest in life; the desperate need of the world for an ark has become apparent; members are drawing closer together, with conviction that the Society is custodian of great treasure, and must preserve *alive*, for the future, the principles and standards of the past. Study classes are emphasized, sometimes they are for outsiders, sometimes for members; the literature most generally used being *The Secret Doctrine*, and the THEOSOPHICAL QUARTERLY, particularly the Convention Reports and Mr. Griscom's "Elementary Articles" and "Letters to Students". Stress is laid upon the fact that each member has a contribution to make,—as one Secretary puts it, "We have made progress, for each has an opinion, and after all is said and done, an idea seems to break through and we all gain light."

The activities of the New York Branch are reflected in the reports of its meetings which many Branches receive; they speak of them as a precious link, bringing encouragement as they discover how their own thought has run parallel with that of their fellows. There is this comment from one: "Whatever subject is discussed in those [New York] meetings, its relation to the fundamental issues of life is always stressed, and this helps to counteract our tendency to become too preoccupied with the 'embroidery' of Theosophy."

Of the activities in England, we shall hear through the Letters of Greeting sent from there. The Oslo Branch, sorely stricken, in December, by the death of Colonel Knoff, is carrying on its work as a memorial of affection and gratitude to him. The Secretary writes, "We are feeling his spirit as dwelling with us in our work—and we trust we shall always have him amongst us in that way." In Arvika, Sweden, another band of members, still mourning one who had been father to them all, is holding a very difficult post—they are few in number but "working with beating hearts". In Czecho-Slovakia, members are striving both to integrate their work with the life and genius of that new nation, and also to make reparation for the unrepented sins of Germany. Much might be said of the work in Venezuela, and doubtless the "Greetings" from there will give some account of its development.

The European Branches express unqualified appreciation of the ruling of the Executive Committee, promulgated in the October QUARTERLY, that no dues be asked from European members (because of the regrettable attitude of this country on the collection of war-debts from its Allies), but that they be requested, instead, to contribute to the support of Allied wounded, widows and orphans. Such contributions have been sent by them to various funds—one Branch giving its quota to a member who was maimed during the Great War. Yet the Society's Treasury has not suffered; for an American member, who feels very deeply the wrong attitude of this country, made, through the Secretary's Office, a special donation that more than covers the amount usually paid into the Treasury by the European Branches.

Members-at-Large

Occasionally a Member-at-Large asks, "What can I do for the T.S.?" Doubtless there are many forms of service which imagination and devotion would suggest, but it might be helpful to speak of what one member is doing, since others could undertake a similar mission, to advan-

tage. Wherever that member has occasion to go, he finds the public library, observes the type of readers frequenting it, talks with the librarian, and looks for the QUARTERLY in the periodical room. If inaccessibly placed there, he asks what could be done, and perhaps inquires whether a change could be made if a magazine cover were provided to fit the racks. Or, finding no issues of the QUARTERLY, he considers whether a subscription ought to be placed for the library; also whether books on Theosophy are needed, and offers to secure them. Any member could, unhesitatingly, make similar offers,—with assurance that this office would find means to provide the needed material. What better field of effort could a Member-at-Large desire?

HEADQUARTERS ACTIVITIES

Theosophical Quarterly

There is steady increase in the number of subscribers outside the Society. Among libraries in America, Europe and Asia, the circulation is now over 800,—including those which regularly order the magazine and those to which it is sent by friends. Thus a large number of readers, from various walks in life, have opportunity to hear the message of Theosophy. The limited edition on "all-rag paper" has been gladly accepted by librarians, for permanent binding. Early this month the four numbers of Volume XXVII were distributed,—and the preponderant representation of university libraries (including some of the most conservative of the Old World) suggests that coming generations of their students, exploring their archives, will come upon Theosophy in its original, unadulterated form, animated by the spirit of some of those to whom it is far dearer than life.

The subject-index for the entire magazine is still in the land of hope, but an actual start has been made. Welcome offers of additional assistance, in the later stages, have been received and accepted.

Recently, there came to hand a description of different theosophical magazines, prepared for use in the library of one of the Branches. Part of the comment on the QUARTERLY is this: "It has borne consistent witness to the principles of Theosophy as applied to the 'religions, philosophies and sciences' of the past and the present. Moreover, a new emphasis was, and still is being laid on living the Theosophic life, and the meaning and scope of chêlaship have received a treatment not before equalled in the world's literature. All the greatest expositions of chêlaship have been garnered from the past, and translated or interpreted for the present. The Eastern scriptures, Egyptian, Chinese, Japanese, and notably those of India, with Western mystical and scriptural writing in all languages, the biographies of saints, mystics, poets and heroes; the historic and philosophic movements which form links in the chain of the great Theosophical Movement, have all been brought to bear on the one great theme of man's individual growth toward the Divine. . . . The value of such material is literally inestimable. Nowhere else can anything comparable be found."

Book Department

There has been increased demand for books reviewed in the QUARTERLY. Sometimes such orders are written from memory, but delay at both ends is saved when the order is transcribed direct from the magazine,—giving title of book, author, publisher and price. The Branch in Venezuela still continues its valuable translations of our literature into Spanish. Permission to publish translations is sought by outsiders but can seldom be granted, for an accurate translation is not sufficient; it must be couched in a style that does justice to Theosophy.

The Department has donated its books, here and there, as opportunity came. European and American members are invited to make suggestions as to desirable libraries and the books to be offered; also to report on libraries, public or private, frequented by thoughtful readers, where the QUARTERLY might be of interest.

Secretary's Office

A small "travelling library", located in the Secretary's office, contains the books on Theosophy most likely to be of service to new members and to interested non-members. Inquiries for Mr. Griscom's "Elementary Articles" led to incorporating in this library the issues of the

QUARTERLY that contain them, and last month were added those in which appeared his "Letters to Students". Recent members, who have not had access to the ten volumes (thirty-nine issues) in which these Letters were published, are invited to borrow from the travelling library.

Much assistance has been received during the year, and is acknowledged with sincere gratitude. There still is room for regret that members who have time to take part in the variety of T.S. work that centres here, have so rarely seen the need to train themselves for it. The salary of a stenographer, to do what might be done from within our own ranks, has again been met by one of our members. Special mention should be made of the help of two members; one has contributed an infectious enthusiasm, readily accepting an assignment to plan re-organization in some direction or other, and then, with equal readiness, shouldering the routine of it. The other member attacked the sifting and combining of ancient records, with so much acumen and zeal, that facts long buried are now accessible. Miss Chickering takes notes at all the New York Branch meetings, and this represents no small sacrifice, as those who attend them must appreciate. Her notes go to a member who has remarkable ability in putting onto four or five pages, not only the salient points discussed, but the atmosphere and current of the meeting. The same three valiant proof-readers, never under the dominion of time, read every line of the QUARTERLY twice, first in galley and again in page proof—watchful, as they read, for discrepancies or infelicities. Miss Youngs does, with great efficiency, the final work in the mailing of the magazine —stamping the envelopes, classifying and recording, as the elaborate statistics of the Post Office demand,—and there are other members who stand ready to help in emergencies.

My own deepest gratitude, and the thanks of the Society also, are due to those who unfailingly give the assistance and direction so vital to our united enterprise. When problems arise, it is these elders who mark the course to be followed; it is they who are quick to detect a need and how it should be met; it is they who point out the principles that should guide correspondence, or stay the hand that is about to supply unasked advice or information, that might prove, as Mr. Judge said, the one drop too much that turns to poison in the cup. Adequate thanks can never be expressed to such givers, but we may pour out our gratitude to the Masters that, because of this help, we have the great privilege of serving the Society in ways that otherwise would be impossible.

Respectfully submitted,
ISABEL E. PERKINS,
Secretary, The Theosophical Society.

As an expression of hearty thanks to the Secretary, there followed a rising vote of the Convention, after which, the Report of the Treasurer being next in order, Mr. Hargrove took the Chair.

REPORT OF THE TREASURER T.S.

MR. H. B. MITCHELL: This report would be made more properly, perhaps, by the Assistant Treasurer, Mr. Kobbé, because it is he who actually prepared it, and it is to him that the Society is indebted for most of the labour involved in the Treasurer's office.

The chief interest of the Treasurer's report is in the comparison of its figures with those of the previous year. This year the receipts from dues were $648. Last year, the dues were $820. The difference is explained by the action of the Executive Committee in remitting the dues of all European members, as was announced in the QUARTERLY for October, 1929. General contributions and donations were $967 this year, as against $679 last year—an increase which more than makes up for the decrease in dues. The sum of these two, with the subscriptions to the QUARTERLY and the Propaganda Fund (which amount to $2,597 as against $2,282 last year) is over $400 more this year than last,—the totals being respectively $4,213.02 and $3,782.45. In addition, we have received advance dues for 1931 which amount to $213. At the time of the last Report such advance payments amounted to $144. Adding these figures to the previous ones, the grand total of all moneys received during the year is $4,426.42, as against $3,926.45, or $500 more than last year. We began the year with a balance of $480 and end with $420, now on deposit with the Corn Exchange Bank Trust Company.

As for disbursements: printing and mailing the QUARTERLY cost some $320 more than last year,—which was to be expected, since our circulation has increased. Stationery and supplies were also somewhat more this year than last—$175 as against $86. Miscellaneous printing cost us $141, as against $33. This includes some special printing, such as the reproduction of some of the Reports of the New York Branch meetings, sent to a number of different Branches. There was a telephone bill of about $60 and Miscellaneous items totalling some $87, the greater part of which were simply transfers or refunds. In certain cases money was sent us for other accounts (such as the purchase of books), or else, more was sent than should have been,—as when we received dues from abroad, which were later returned in accordance with the ruling of the Executive Committee. The total of all these disbursements amounts to $4,486.39, as against $3,877.01, or about $600 more than last year.

I do not think it is necessary to say anything more regarding the Treasurer's Report as such. You heard, in the Secretary's Report, reference to the approval with which the decision was received that, in view of this country's attitude toward the Allied War debts, the dues of our European members should be remitted, and that they should be asked, instead, to expend an equivalent sum upon the care of the Allied war-wounded and disabled. I have already spoken of my very real and deep appreciation of the widespread, generous desire, shown by all members of the Society, to contribute to its support, and the consequent necessity that the Treasurer is under to watch to see that unneeded sacrifices are not made. Nevertheless, money is requisite, and you all know that we have deliberately set our dues, and the subscription price of the QUARTERLY, so low as to make gifts necessary for our support. I hope, therefore, that the Treasurer may always be called upon to exercise his present unique functions, and not the opposite and usual ones.

The annual statement, which I summarized, reads as follows:

APRIL 28, 1929—APRIL 26th, 1930.

Receipts		*Disbursements*	
Current Dues	$ 648.32	Printing and mailing the THEOSOPHICAL QUARTERLY (4 numbers)	$3,872.29
General Contributions and Donations to the THEOSOPHICAL QUARTERLY	967.68	Stationery and Supplies	175.29
Subscriptions to the THEOSOPHICAL QUARTERLY and Propaganda Fund	2,597.02	Printing	141.20
	4,213.02	Rent	150.00
1931 Dues, prepaid	213.40	Telephone and Miscellaneous	147.61
Total Receipts	4,426.42	Total Disbursements	4,486.39
Balance, April 28th, 1929	480.52	Balance, April 26th, 1930	420.55
	$4,906.94		$4,906.94

Assets		*Liabilities*	
On deposit, Corn Exchange Bank Trust Company, April 26th, 1930	$ 420.55	1931 Dues, prepaid	$ 213.40
		Excess of Assets over Liabilities	207.15
			$ 420.55

HENRY BEDINGER MITCHELL,
Treasurer, The Theosophical Society.

The Report of the Treasurer was accepted with the thanks of the Convention. Mr. H. B. Mitchell then resumed the Chair, and announced various Convention activities. Upon motion, the session adjourned, to re-open at 2.30 p.m.

Afternoon Session

The Convention was called to order at the appointed time, the first business being the Report of the Committee on Nominations.

Report of the Committee on Nominations

Mr. J. F. B. Mitchell: The Committee begs to recommend the following nominations: for the vacancy on the Executive Committee caused by the death of Colonel Knoff, Mr. C. Russell Auchincloss; to succeed themselves on the Executive Committee, Mr. Hargrove and Mr. Johnston; for Secretary T.S., Miss I. E. Perkins, and Miss Chickering as Assistant Secretary; for Treasurer T.S., Mr. H. B. Mitchell, and Mr. G. M. W. Kobbé as Assistant Treasurer.

It was voted that a single ballot be cast by the Secretary for the nominees recommended by the Committee. The Report of the Committee on Letters of Greeting was then called for.

Report of the Committee on Letters of Greeting

Dr. Keightley: There have been sent to the Secretary, and to private individuals, a large number of letters of greeting; cables from England, Venezuela, and Japan, and a number of individual letters, some in connection with the reports of various Branches. I propose, with your permission, especially as the letters of greeting will, in all probability, be printed in full in the Quarterly, to read extracts only. (Dr. Keightley then read from the letters.)

The Chairman: There is a great misfortune in connection with the "Rama Venezuela." There were to have been two delegates from Venezuela. One, we are happy to say, is here, but the other, on reaching New York, was not able to land. He was ill, and has sent a letter saying he is held at the hospital on Ellis Island, greatly to his disappointment. It was he who was to have delivered the special greeting to this Convention. I am certain we are receiving the essence and spirit of that, even if we do not receive the words,—both in the knowledge that he came so far to give it, and in the message from one of the delegates now here, as well as in the message just read from Mr. Gonzalez.

There is also a letter to the Secretary from a member-at-large, which was not intended for publication, but an extract from which I am sure you would like to hear read now. [This is printed among the Letters of Greeting, unsigned.]

A most cordial vote of thanks was given to the Committee on Letters of Greeting, it being understood that the Committee was not to be discharged until the close of the Convention. The Report of the Committee on Resolutions was next called for.

Report of the Committee on Resolutions

Mr. Hargrove: The first duty of your Committee is to report that no formal resolutions have been submitted to it, though there are, of course, as usual, these for which I would ask your approval:

First, that Mr. Johnston be authorized and requested to acknowledge, on behalf of this Convention, the letters of greeting to which we have had the great pleasure of listening.

Second, that the officers of the Society be authorized by this Convention to visit the Branches.

Third, that the thanks of the Convention be extended to the New York Branch for the hospitality shown during the Convention. I trust that these resolutions may be carried unanimously. (This was done.)

It has become part of the function of the Committee on Resolutions to attempt to express the sentiment of the Convention; that is, to attempt to express for the delegates and members present, things they may well have on their minds. I shall hope that we may hear from the other members of the Committee,—in any case from Dr. Torrey, and if possible from Miss Bagnell also.

I do not wish to compete with the Chairman of the Committee on Letters of Greeting, but I received, personally, a letter from Mr. Box which gave me such great satisfaction and pleasure (for more reasons than one), that I should like to read an extract from it. After speaking of the Quarterly and of what the members of the Society owe to the Quarterly, he continues:

"Following my usual bent I read the April 'Fragments', to its end; on the next two nights I took the 'Screen', through to the end too, to what that generical personage, called the 'Ancient', said of the coming Convention, that: 'From one standpoint, it does not matter what the topic is, so long as we leave the Convention with our souls on fire, and with a will of steel to do as we know we should do. The gates of the Lodge are opened, and it will be our fault if, as we lift our hearts, the "King of glory" does not enter in.'

"Now, whilst determined that this should be so, I was just a little disappointed, since we had left in that way before—we couldn't help doing so. Therefore, I went back to the 'Fragments' and pondered upon its last two paragraphs again, and I will repeat these too, so that, without your referring to them, you may know what I shall have in mind this time; not merely as 'an echo', but what the Great Ones themselves have said and 'are saying to us'. You will remember they are: 'Some day, later on, the gates will have closed, no call will sound, there will be no invitation; but in that day there will be weeping and gnashing of teeth. O God, forbid that day, and give us strong hearts and strong men to keep it back,—to keep those gates wide open; and however the tides of time may turn to close them, give us those who will wedge them open, if need be with their very souls.'"

We must all of us greatly regret the absence of Mr. Box from this Convention, although we may be perfectly certain that it is through no fault of his that he is not here.

It is perhaps the next duty of the Committee to speak, on your behalf, of the death of Colonel Knoff, which was a great loss to the Society. Nearly all of you, present here to-day, had the pleasure of meeting him at our Convention in 1927, and must realize, therefore, that he was not only one of our oldest and most faithful members, but literally "a treasure" in the theosophical sense. It would be a terrible mistake to think of him as absent; it would be inconceivable. And at once, in that connection, let us express gratitude to all those members of the Society, scattered throughout the world, who do so much by their meditation, by their participation in the Convention in heart and mind, to make it the living thing that it is. Those who are present to-day may be in the forefront of our minds, but those who are absent—whether living or dead—cannot be far away. We owe them perhaps more than some of us realize, and we can only hope and pray that they will receive much in return.

Speaking on behalf of the Committee, and trying to express what we believe must be in your minds, it seems to me that we must all be feeling more and more strongly, as the years pass, the tremendous need for Theosophy in which the world stands. The world *needs* Theosophy; there is no question about that. Yet we have to use common sense as to the extent of the need, by estimating the extent to which the world would be able to *assimilate* Theosophy. We must not make the mistake that was made years ago of supposing that because we proclaim, let us say, the doctrines of Reincarnation, of Karma, far and wide, we are therefore, of necessity, going to benefit the world. Truth is a two-edged sword, and may do at least as much harm as good, when not understood. Take as a simple illustration, that which is known in some ascetical writings as "human respect",—undue regard for the opinions of other people, deference to worldly opinion. At a certain stage of evolution, it is a sin, to say nothing of its being contemptible. On the other hand, we ought to realize that there are a great many people whose only moral support *is* human respect. All tribal law and custom are built upon it, are obeyed because of it. Chinese civilization, in the good old days, was based to a very large extent upon human respect, and when respect for ancestors and elders was destroyed, thanks to so-called modern progress, there was nothing left on which the average Chinaman could base right behaviour. We ought to be able to see, too, that on the lower levels the absence of human respect leads to anarchy. The anarchist is simply a man in revolt against public opinion; he wishes to be a law unto himself. From all of which it is clear that we ought not to assume, because something is right for us, that it is right for other people. Whatever happens, The Theosophical Society must represent real toleration, real breadth of vision, and one of the essentials of that is a realization that what is one man's meat may be another man's poison. The principle is perfectly clear, and it is one which we ought always to consider in our dealings with others. We ought to learn to read their condition, for until we are able to do that to some extent, so as to estimate their actual need, we are likely to do them more harm than good.

In every direction, with the foregoing proviso, the world needs Theosophy, needs the understanding that Theosophy alone gives. Take, for instance, the Church, or, rather, the Churches. Can there be any question about the need for Theosophy there? Incidentally, we live in a Christian country, and some of us, during a good many years, have been active in Christian churches. Now whatever happens, in the future do not permit The Theosophical Society to become christianized. An effort of that kind was made a great many years ago in London, and the Masters in those days—I was going to say poured contempt upon it—they would have none of it, would have nothing to do with it. Theosophy is wider and bigger than every religion that ever was. Actually, there is no real danger of that kind, but because of the habit of speech, there might grow up a tendency to speak too much in Christian terms, and that would be a mistake. All churches of all religions need Theosophy,—not only the Christian Church. Theosophy is the source of all religions, the origin of all religions, and when the millennium comes, Theosophy will be the religion of the world.

As for the Christian Church (which is the one that chiefly concerns us, for obvious reasons), it has been my fate recently to hear more of the clergy than I used to hear, and I am afraid that the average of the species might well fill one with hopelessness. There are always exceptions; we know that. We ought to know it, because of our own good fortune—there are members of The Theosophical Society of that persuasion; and there are also clergymen who are not members of The Theosophical Society, who are splendid exceptions. Yet, as General Ludlow used to say, there are three types of humanity: men, women, and clergy.

Of course, criticism is easy. Anybody can abuse the clergy, and those who represent the Christian churches are certainly better than the priests of some other religions. In China, for instance, you know as well as I do what Taoism was originally. Some of you will remember our study of the *Tao-teh-King* of Lao-tse, years ago in the other Studio, and the wonderful teaching contained in that book. Yet the priests representing Taoism in China to-day are so unspeakable, that a decent woman cannot use the word "priest"; it stands for such moral depravity. So we must remember that Christianity is not the only religion whose priesthood is not what it ought to be. The reason I speak of it is this: if the Christian Church is ever to be reformed, it can not be done by its clergy. It must be done by laymen, and it may, in time, become the mission of The Theosophical Society to provide the laymen who will be capable of that achievement. Again I repeat that there are exceptions, but taking it by and large, unless a priest be also a member of The Theosophical Society, I believe the Karma of the world's priesthood, from the beginning of time, is so unfortunate that only the exceptional man can resist it. As a member of The Theosophical Society, he forms a connection which may and should lift him out of that Karma.

Let me illustrate, if I may, one of the reasons why the Church so desperately needs Theosophy. It is only about a week ago that some of you were celebrating Holy Week, Good Friday, Easter. What is the general understanding of their significance? At one extreme, there are those who hold that although the Master Christ then made, "by his one oblation of himself once offered," sufficient satisfaction for the sins of the whole world,—Good Friday is no more than the commemoration of an historical event which happened a long while ago, and which it is only seemly to remember. At the other extreme, you have the doctrine of transubstantiation. What light does Theosophy throw on the subject? A great deal, and from many different angles; but it is impossible this afternoon to deal with more than one. It so happened that last Good Friday, there appeared in the *New York Times* a report of a paper by Dr. Gilbert N. Lewis, of the University of California, read by him or his representative before the Society of Arts and Sciences. He was speaking of the nature of time, and I wondered how many orthodox Christians, reading what he said, saw the connection between his explanation of time, and the Church services which some of them were going to attend. The headline said: "Past and future are interchangeable in physical sciences"; "Challenges Einstein idea—bars concept of 'one-way causality'." "Would you believe," the speaker asked, "that events now transpiring are among the factors which decided Cæsar to cross the Rubicon? . . . . From these sciences [physics and chemistry] we cannot banish one-way time, without also banishing one-way causality."

According to Dr. Lewis, who claims to speak on behalf of modern science, it is a mistake to

think of time as a procession from past to future. He calls that one-way time. He says there is no such time as that found in chemistry or in physics. He says there is two-way time; that is to say, that the past does help to produce the present, but that the future helps to produce the present, and that the future also helps to produce the past. "If we think of the present as pushed into existence by the past, we must in equal measure think of it as pulled into existence by the future. Causality, thus rendered symmetrical, gains rather than loses significance. It is a word that expresses our recognition of the remarkable correlations in all series of events. To admit that this correlation extends in both directions in time not only simplifies the concept but enhances its value." Such a view is an important step in the right direction, though by no means complete. Granting that there is two-way time, Theosophy has always said that time is a trinity; that there is three-way time, and that the one reality is the eternal present.

But to come back to Dr. Lewis' question: "Would you believe that events now transpiring are among the factors which decided Cæsar to cross the Rubicon?" How many people, reading that on Good Friday, responded as every student of Theosophy must have responded: Yes, I see the point—events now transpiring are among the factors which brought about the Crucifixion. It is what Theosophy has always said; what every student of Theosophy, speaking about the events of Good Friday, has invariably emphasized. It is not a matter of some historical event that happened two thousand years ago. It is a question of what is happening now. It is a question of the eternal present. When H. P. B., in *The Voice of the Silence*, speaks of the great wall of compassion erected by Masters with their blood and tears, holding back the awful Karma of the world, she does not mean only the things suffered by them ages ago, in previous Manvantaras; she means things suffered by them to-day, in the eternal present,—for that which was, is, and that which will be, is. Time is the great illusion, and the only difference between what will be and what is, is a matter of planes. Things already *are* on some other plane. Whatever you and I may ultimately become, we already *are*,—although, from our present limited standpoint, it will take time to bring that future into the present. While that may not be quite so easy to perceive as the activity of the present in the past, it ought to be clear to everybody that that which brought about the Crucifixion was not merely the doings of the world of that day. What also brought about the Crucifixion is *our* doings, the doings of the world at the present time.

I do not know whether Dr. Lewis' arguments are sound scientifically. If something needs to be argued about, it is dull before you are half way through, dead before the end. You either perceive the thing or you do not perceive it, and no real, vital truth *can* be argued about. Whether his arguments are sound or not, that which he outlines, that which he suggests and supports by argument, has been stated over and over again by the theosophists and mystics of all ages. It is a concept without which any religion must remain inert; it is a perception without which Christianity, as known to-day, must remain essentially a misunderstanding of its Founder's teaching; a perversion of the real. It is a marvel to me that anybody can remain satisfied to derive his religion from things that happened two thousand years ago, *if that were the end of them.* There are some who see more clearly, though in more ways than one. You may remember the story of the sailor who went to a Mission for the first time, and who came out and saw a Jew and knocked him down. Later, when asked the reason for such conduct, he said, "Do you know what that man did; he crucified Christ!" "But that happened two thousand years ago," was the reply. "Yes, but it is the first time I heard about it!"

I repeat, it is a marvel that things are no worse than they are, when understanding is so limited, so petty, so inadequate in any real sense. The need of theosophical interpretation becomes greater and greater, for, on certain planes, men's minds are being educated, and instead of that education being helpful, it is doing them more and more harm. They think they are understanding things not understood before. They think science is giving them a grasp of life, a depth of vision, which in the Middle Ages were unknown. They are mistaken. In the Middle Ages men knew more of spiritual reality than the average man of to-day. They were not so muddled mentally; they looked within for the explanation of things; they did not think themselves so wise.

In the department of education, Theosophy is terribly needed also. A few days ago, a speech

was made by the Reverend The Hon. Edward Lyttelton, former headmaster of Eton, who was quite excited because he had come across a book which had explained to him at last what education ought to be. He had been headmaster for many years. Only since he had ceased to be headmaster, had he discovered what it was he had been doing wrong the whole time! The book had given him the (I should suppose) rather elementary idea, that facts ought to be connected one with another when taught to a child. If you tell a child of six the date of the first Mikado of Japan, it does not mean anything to him, but if the child has tame rabbits at home, and he goes out and sees a wild rabbit, he has connected something, added something to his knowledge, knows the difference between tame and wild rabbits. In other words, the acquisition of knowledge must be sequential, by effect either of contrast or of similarity, or, better, by both. It is rather amazing that a man who was for so many years headmaster of Eton, a great school, has just made this discovery, but he says it is so. Then think how dangerous even that small amount of truth may be,—because, building on that foundation, without the light of Reincarnation, a teacher would be likely to treat all children as if they were brand new, with absolutely blank minds, with no past, and would not dare tell them anything unless able to connect it with an object already observed in this life; no trailing clouds of glory, from that standpoint; no past experience, no background such as has been permitted to us, with a huge storehouse to draw upon, from which to bring garnered truths to the surface of the child's consciousness; no, just a blank slate, and all educational processes to be limited to connecting a wild rabbit with the tame rabbit at home! We must see that an educator, imbued with Dr. Lyttelton's "discovery", but without a knowledge of Reincarnation, would at least be badly cramped. If there be no inheritance of honour in a child's soul—how connect the first instructions about honour with the experience of that child? To say that heredity supplies the link, would merely confirm the theosophical position,—though without explaining it.

We see once more then, that a little knowledge is a dangerous thing, and that we need not be over-anxious to put into the head of every stranger we meet, ideas about the Masters or about Reincarnation and Karma. Talk about the Masters is just as likely as not to rob him of whatever remnant of faith he has left in *a* Master; in which case the last state of that man would be worse than the first. We ought to move slowly and carefully in all such matters. We ought to make very sure that we have done all we possibly can to educate ourselves in the higher sense—in terms of self-understanding and self-conquest—before we undertake to educate other people. Of course, there are always two ways of looking at things: I recently heard an old member say that he had begun to lecture on Theosophy before he knew the a. b. c. of it himself, and another old member comment that that is notoriously the only way to learn anything!

I am now going to ask Dr. Torrey to speak on the subject of education.

DR. TORREY: Thomas Henry Huxley once wrote that the function of education was so to train the faculties of the young that their possessors might be useful and happy in their generation. Already an agnostic, and committed to the proposition that man's interests and attention must be focussed upon the material world, I think we do him no injustice if we interpret the word "useful" to mean those activities which shall lead to the conquest of the material universe for the benefit of the human personality. Useful activities are those which raise the standard of material living—which provide food, clothing, shelter, and which abolish disease and sickness: in a word, such activities as shall tend to the founding of the Kingdom of Heaven upon the earth. It is the programme of the modern social worker both within and without the churches, and it marks a growing abandonment of the transcendental ideal of an earlier generation.

By "happy", Huxley referred to the higher ranges of mental and emotional life which are open to the cultured man. He himself has told us of the subtile pleasure which he experienced in his studies of comparative anatomy when, after days of investigation, all the diverse structures ran into a common mould as the expression of a central law. So, likewise, would be included the pleasures to be found in music, art, literature and gardening.

It seems to me that those words of Huxley's struck the key-note of the education which has developed and is developing among us. To be sure, the educational pendulum has continued

to swing from the "useful" on the one hand, to the "happy" on the other—between vocationalism and liberalism—but the field of personality and naturalism, in which the swing takes place, is questioned by almost nobody. Certain schools lean strongly to the useful, and comprise in their curricula courses in floriculture, bee-keeping, salesmanship, etc. Other schools affect to despise the vocational and to teach the humanities. One of the best expositions of the latter type of education is found in Dr. Mickeljohn's "The Liberal College". To read it is an intellectual treat; it awakens one's enthusiasm. Here at last, one thinks, is a programme to which all liberal thinkers may rally. But one reaches the end of the book and finds no end—no last chapter—no fifth act to tell us "what the wild drama means". Dr. Mickeljohn's philosophy descends from that of the agnostics: its product is a green tree with beautiful leaves,—but sterile. Such is the product of the Liberal College.

Let us suppose that a Master of Wisdom had spoken those same words attributed to Huxley: The best education is that which shall make a man useful and happy in his generation. Such a Master has told us that the Great Ones are forced to use the words which all men use, but that they use them in a different way: that in the words lie deeper meanings than the merely literal.

In all reverence, then, may we not imagine a Master using these words, and may we not, in the light given by Theosophy, attempt to see a deeper stratum of meaning in them?

Useful: what do the Masters find useful? When the vision of an immortal life supplants the theory of mortality bounded by the points of birth and death, then all our mortal standards of the useful pass away. Food, clothing, shelter, health, do not cease to be important, but they no longer dominate the mental horizon as ends in themselves. The economic interpretation of history and of life, fades and dissolves away. The useful is still useful, but it is a means to a transcendental goal—it is the field where we bring into manifestation the hidden powers of the soul and come to self-knowledge, and where, so soon as we give up the lust for personal reward, our work shall become creative, flashing with a pure and original fire. Then, indeed, men shall see our good works and glorify—not us—but the Father in Heaven.

Useful to whom? To the Masters and to the Lodge: useful as servants trained to do their work for the elevation of our human kind out of a world of shadows.

Useful and happy: what does Professor Huxley tell us is the source of his greatest happiness? He found it in the contemplation of the significances which underlie the facts of morphology—in the recognition of the unity which stands behind diversity. This was a flash from the Gates of Gold. And if this happiness dwells even in the reflected gleam of the Gates, what must be the joy of the direct sunlight.

So to the practical question of what kind of education we are to give our boys and girls, I can see but one answer: that kind of education which shall make them useful to the Lodge in whose service they will find that happiness which comes from self-conquest and abandonment of selfishness.

And who is to give them this education? Those in whose hearts the Masters have lighted the altar fire of Theosophy. That living light has a marvellous penetrating and reproductive power. But if we are to do this thing; if we are to live up to the height of intuition which brought us into the Society, we must realize that good-will and passive receptivity are not enough.

For twenty years I have dealt with the education of young America. Its dominant characteristics are a sweet amiability, a passive receptivity, a preference for intellectual candy rather than the bread and meat of a staple diet; a terrible dislike of original thinking, a foggy mentality, a glib use of words with small regard to meanings, and a marvellous dexterity in finding excuses for defections.

Yet I wonder if older America is so vastly different. When we enter the T.S. we are in a position analogous to that of Freshmen in the colleges. For though we have finished (or pretty nearly been finished by) our blessed American system of education, we are not educated in even the best worldly sense of the term. We need, I suspect, the identical discipline which a Freshman needs. Our reading is superficial; we seek psychic glamour—mistaking our emotional thrills for true development; our concepts are hazy. Look at the farce of the Scopes' trial—a

host of presumably educated people wandering about in a fog of evolutionary misconceptions, and unable to distinguish between Darwinism, a theory, and evolution, a fact.

We of the Freshman Class of the T.S. need to come down to brass tacks and to work at least as hard as college students work (believe me, it won't provoke a nervous breakdown), and on pretty nearly parallel lines. We need to do again, and to do well, what we have partly done in the schools: to learn to read and write; to learn our arts and sciences over again. And, indeed, it isn't a dull task. For, after all, we are *not* college Freshmen; we have moved to a higher level of the spiral of education. With our mature minds and with the light supplied by Theosophy, we can pierce the veil of the words of our books and come to the significance beneath. We may read, perhaps, the same words which we read years ago, but the meaning has changed. This immediate reward lies very close to all of us—it is the reward of conscientious work in which Huxley found his greatest happiness. In the light of Theosophy we shall see the gradual formation of a cosmos where, before, chaos and dark night had reigned.

I hope no one will imagine that I am urging you to make of Theosophy a mere tool for intellectual study. There can be no right knowledge without fervour—without love of Truth, which is right feeling, and no true understanding without experience which rests upon right action.

Miss Bagnell: It has seemed to me that it might be of interest that a member who does not live and work habitually at this centre in New York, should describe something of her impressions on coming to Headquarters. Perhaps the most vivid impression is of a unity of Brotherhood here, lived in a manner which makes of it a powerful force. It happened that last night I was glancing through two volumes of *The Path*. The first volume, 1886, opened by chance at an article entitled the "Corner Stone"; now that corner stone was Brotherhood. The writer left his reader to recall to mind that other Corner Stone "on whom the whole building is fitted and joined together". The last volume of *The Path*, 1896, happened to open at an article entitled "The Art of being Brotherly". It struck me that this is one of the finest of arts, and it has seemed to me that this art is being practised by this group of members here in New York,—I am speaking of the generation now growing up into effective manhood in the work of the Society. I am not suggesting that this Brotherhood is by any means perfect, but rather that we have here a pattern, a rough sketch on which to construct something permanent. The working model of such a Brotherhood is described in *Light on the Path;* its members are pledged to each other "by such vows as need no utterance."

It has seemed to me that this Brotherhood is founded on an inner reality, which does not depend on externals. Rather, those externals—all that concerns the impermanent personality —are what will cast shadows on the picture, blur its outline, and make the pattern ineffective. I am convinced that only in so far as we get away from the false personality, and learn to rely on the inner essence, can we make this Brotherhood of lasting effect, able to meet the perils which may confront us.

It may be objected that such a unity would be expected of a body of members such as this in New York; but what can be said of isolated members holding lonely positions in small Branches afar off? Yet there, also, such unity can be achieved and lived, the most vivid example which I know of this, being a member who has already been mentioned to-day, Colonel Knoff, of Norway. In all his long years of membership, he came but once to Convention, yet he was ever, in a vital sense, in heart and soul, a member of this Brotherhood.

To illustrate my point, I should like to relate an incident which happened in the Great War. During an advance a young officer of the Machine Gun Corps found himself in an isolated position, in a shell-hole, with his gun and a few men, cut off from the main body of his fellow-soldiers. He held that position for forty-eight hours, unaided, until reinforcements could come up. I do not believe that officer was bothered by the fact that he could not receive orders from Headquarters; his duty was quite clear—to look straight ahead and keep firing at Germans, so long as ammunition lasted. It did last, till the reinforcements came. The point I should like to suggest is that the officer, in that outpost, was supported by the fact that the main body of troops was not far off. He was part of a Brotherhood of soldiers, and—living or dying—he was wholly dedicated to the service of a Cause.

It happened that I went into a church in Fifth Avenue an hour or two ago, and found there a card with words which, I believe, might prove inspiring to any who, in isolated positions, might be tempted to be overcome at any time by discouragement. "We have come out of darkness into light, out of the drear night into the shelter of home, out of our loneliness into the fellowship of the saints." Those who form this group of members here at Headquarters have the support of mutual fellowship, and may, in truth, experience that "a Brother who is helped by a Brother, is like a strong city." Yet if any should, at any time, feel despondent, apprehensive of the future, or fearful of perils and dangers ahead, I would suggest there is power to be gained by having a mantram ready to repeat. Now there are many mantrams, but the one which is uppermost in my heart is this:—"Those few, those happy few, that band of Brothers."

I should like to suggest, as an informal resolution, that the Brothers have a Banner, and on it is written: "Upward and onward for evermore!"

THE CHAIRMAN: I think a very sincere vote of thanks should be extended to the Committee on Resolutions, for their representation—their revelation—to us of what was in our hearts, in particulars of which we may not have been fully aware before they spoke; I suggest also that the Committee continue in being until the end of the Convention. (It was so voted.) This completes the formal reports of the standing committees of the Convention. Our next business and pleasure is to hear from the delegates. We have a delegate here from Venezuela—may we hear from him?

MR. CARÍAS (speaking in Spanish): Mr. President: In the name of the Venezuela Branch I have the pleasure of greeting the members of The Theosophical Society in Convention assembled. At this very time our brothers in Caracas are meeting, with sincere spiritual devotion.

The activities of the Venezuela Branch have been continued under the method previously adopted. As a subject of study was set forth a consideration of the three principal objects of the T.S., regarded from the three corresponding aspects—philosophical, religious, or scientific, according to the choice of each student. After working out the analogies we passed to a consideration of the contrasts. The teaching and the life of the Western Master in the light of Theosophical concepts were also subjects of study, and we discussed with grave interest the present condition of the Christian Church.

One public event deserves mention. Several newspapers of Caracas reproduced certain ill-informed statements regarding Theosophy, and this led us to publish an extract from the "Epitome of Theosophical Teachings" of W. Q. Judge. The official clerical organ then published a series of articles in the endeavour to combat us, but was blindly in error. We decided then to write a letter to the Archbishop, taking exception to such conduct, and we embraced the iopportunity to tell him what the members of the Venezuela Branch understood to be Christianty. Later we published a series of lectures by Mr. Johnston, "The Theosophical Society and Theosophy" by Professor Mitchell, some of the writings of H. P. B., the Lecture by Professor Mitchell on the theory of relativity, and some other articles. Not one of these writings was attacked. Some people acquired a new conception of Theosophy and gained a clearer notion of our ideal.

I may also add that the predominant characteristic of the greater number of the students in our Branch is a devotional one. To apply Theosophy in daily life—that is the end we have in view. We humbly aspire to be in future finer and more useful instruments in the service of the Masters.

MR. HARGROVE: I have just received a letter from Mr. Garcia, the other delegate from Venezuela. He writes from the U. S. Marine Hospital, Ellis Island, and says that on account of his health, he is held under observation, and may not be able to get away until next week. "As you can realize, I am sorry to be unable to attend the Convention, due to this unexpected incident, my trip having been made with that sole purpose in view. Anyway, I will keep the hours." I know that the members will be glad to hear even that much from a delegate who came so far for the purpose of attending the Convention of The Theosophical Society.

THE CHAIRMAN: A similar letter was sent to me, which adds this: "I will keep the day with you, and will take this as a sign that perhaps the blessing of a Convention is not one which I may have merited as yet."

MISS HOHNSTEDT, after delivering a message of greeting from Mr. Roberts of the Middletown Branch, spoke of the work of the Cincinnati Branch during the past season, and then of "the danger of admitting pseudo-theosophists to our ranks," adding that "by this time we ought to be able to pierce through the Maya which surrounds our familiar terms, and recognize when they are used with a meaning quite different from that which they have for us."

DR. HOHNSTEDT told the lesson of his experience when running an old Ford car over roads that were very bad: that, instead of rushing into action hastily, it is best "to keep cool and wait." Applying this to the occasional plea of a member that the Cincinnati Branch should work with other organizations, and should invite members of those organizations to Branch meetings, he suggested that it would be worse than folly to invite trouble where none exists; that we should not weaken in our position, but go forward serenely with the conviction that all such questions dispose of themselves if left to the solution of time.

Brief speeches were then made by Mr. Roy, Mrs. Regan, Miss Richmond, Mrs. Danner, Mrs. Moser, Mr. Lewis, Miss Schuyler, Miss Clements, Miss Dandridge, Mrs. J. L. Mitchell, emphasizing the helpfulness of the QUARTERLY and of the reports of the New York Branch meetings, and expressing much gratitude for the inspiration and reinforcement found at the Society's annual Conventions.

MR. J. F. B. MITCHELL: What I have in mind to say has already been said much better than I can say it, but every one of us must want to take advantage of this opportunity to try to express some part of the gratitude which we all feel for the privilege of being here, for all it means, and for all that we have been given. You remember what was said some years ago at a Theosophical Convention, about the Society being the ark to which was entrusted the pearl of great price, the ancient wisdom that is the salvation of the world. The way out of the labyrinth, the way in which a man may find and win his own soul, is entrusted to us, to The Theosophical Society.

Before the session began, I was asking myself what the Masters of the Lodge who were interested in forming The Theosophical Society, and who have supported it all these years, would like to see us bring here to-day. I think it was expressed this morning,—devotion and loyalty above all. With that, they can do anything. That, in one sense, is all they really need, whole-hearted devotion, complete loyalty. Surely, though, there is much work which they need to have done in the world, and, as the Chairman said in his opening address, any gift can be used. How they must long even for little gifts, gifts that we all have it in our power to make if we would—the gift of enthusiasm, of gladness, of joy, of welcoming the opportunity to serve, of every power we have or can acquire. All of life exists for the purposes of the soul, and there is no part that does not exist for that purpose, or that cannot be used for that purpose. Therefore the Lodge must be interested in, and have work which it wishes to have done in, every department of life. It follows that the ability to master any part of life can be brought here and given to the Work, as a gift. That knowledge goes far toward transforming life. Suppose we have done something dreadfully stupid, have made a clumsy mistake, and everything has gone wrong. We can sink down in depression, or we can say: "Well, the weakness that caused that mistake was in me; thank heaven that, having made it, I can see the consequences right here and now, so that I can learn the lesson and get it right next time." An opportunity of that sort comes every day, every hour of every day, if we are alert enough to see it. Some work that we have to do, we can learn to do better in order that, when—many lives later perhaps—that same work needs to be done for the Theosophical Movement, and its leaders are looking for some one to do it, they may say: "Yes, we can use him. He won the power to solve that problem five lives ago!" There is some power that can be taken every moment, and to take it, transforms that moment, and enables us to bring a gift here, and to offer it as a small return for all that has been poured out for us.

The ark of the covenant, the ancient wisdom, the knowledge of the laws of growth of the soul, the ideals needed for the salvation of mankind, have been put in our keeping. If we could only imagine the Masters looking down, and see how they must look at it and at us! The key to the happiness, the growth, the development of the souls of men is entrusted to us. As was said, there must be a response to those ideals, or the Lodge can do nothing. Ideals have to be presented somehow before there can be a response to them. Someday the world will respond to theosophical ideals as it responded at the time of the Great War. Think of the people who seemed to have no life, no ability to respond in them, but who leaped up at a call of honour that they could understand, and gave their lives heroically and gladly. They showed that the capacity was there, waiting for the call. Now the ideals of the Lodge, the ideals the soul needs for its salvation, have been given to us to preserve until the time comes when the world is ready for them. How are we going to preserve them? The only way is by being faithful to what we can see. The price each man has to pay for his own soul is to live unflinchingly in obedience to the highest that he can see. It is the only way that an ideal can be made living, and it is only a living thing that can reproduce itself. You can light a million fires from one flame, but if the flame dies out, you have to begin to create fire all over again. It is the same with ideals. An ideal that is not responded to, soon fades from view. So the ideals which the Lodge has given us, through the sacrifice of those who have gone before us, will fade from view unless they are lived.

Forty-five years to go! There was another simile used at a Convention years ago, of the members of the Theosophical Movement as soldiers of a besieging army who had stormed the first wall of a city in which was held captive the heart of the world. They were pausing for a moment, looking down from that first wall at the other walls which still had to be taken. I should like to change that simile a little and think of ourselves as beleaguered, a very few holding a post with tremendous numbers of the enemy besieging it. We hold it as long as The Theosophical Society and its members remain true to the ideals that have been entrusted to us, as long as we stand up for them and protect them against attack. By doing so we may immobilize great enemy forces, just as at Maubeuge, during the war, many German divisions were held back from the battle of the Marne. When Maubeuge fell, it released large forces of Germans which, could it have held out for a few days more, would have been immobilized for that much longer during a critical period. We have the immense advantage of knowing for just how long we have to hold out: at most for forty-five years. As Madame Blavatsky said, if we can hold out for those forty-five years, the world will be a very different place in the next century.

Dr. Clark: Last week, while rapidly turning the leaves of a new book, *Two Men of Alexandria*, to see whether it might be worth reading, this sentence from Philo caught my eye: "Thou art my country, my kindred, my home, and my very great confidence". I said to myself "That is what people will be saying next week, at the Convention; that is what we have been saying for many years." How fortunate we are to have this country and this home which gives us very great confidence! How important it is that this home shall be maintained for others, who in their turn may say similar words, and may not be as waifs in the world, lost, without country, home, or kindred.

As I placed the volume with my newspaper, I noticed a word that seemed somewhat out of place in a newspaper column, the word, "imagination". The word occurred in an editorial which commented upon the career of Sir Charles Higham, an English advertizing man. Twenty years ago, when he had neither money nor business, he resolved to write down some of the things he hoped to obtain from life. Among these were: that he should be the first advertizing-man to be knighted and to enter Parliament; that he should own a Rolls-Royce car and a pleasant little place in Sussex! Friends to whom he showed his list of desires told him he was a mad dreamer, but within a few years he had obtained all that had been written down. Asked to explain what underlay such surprising acquisition, he replied: "imagination and energy".

What an amount of imagination is wasted by some members of the T.S., and what a deal of energy we throw away for things that are not worth while! That wasted energy and imagin-

ation would, if rightly used, suffice to maintain our "home and country", and make its future as certain as were Sir Charles Higham's title and seat in Parliament.

Having ourselves experienced so great generosity, shall we not be generous toward others? Shall we deprive new-comers of their "home" and cause them to say, not joyful words like Philo's, but mournful: "I am a stranger with thee, and a sojourner as all my fathers were. O spare me a little, that I may recover my strength before I go hence, and be no more seen".

MR. GANSON spoke of the Convention as being "just like coming home",—the infinite within our reach, because "plane after plane is right here in our souls", giving some realization, no matter how dim, that "I am with you even unto the end."

DR. WOODWORTH, using the analogy of different coloured lights thrown on a building, pointed out that in our study of Theosophy, we acquire "various concepts from time to time, cross-sections as it were", each true in a limited sense; but that we must strive to attain complete and balanced vision as a result of *living* what, at any stage, we can see and understand.

MR. LA DOW: It seems to me that the note of gratitude is one that we can dwell upon, because in the first place, all of us here are grateful to one another, the younger members are grateful to the older members, and we are all grateful to the Lodge. There is one aspect of the subject that I should like to emphasize, and that is the cause we have, to be grateful to theosophical truth itself. There have been many comparisons made to-day between the Society and the world, between that which the Society stands for and that which the world stands for. Yet I am sure that the worst possible interpretation of that truth (and as we have been reminded, every truth is a two-edged sword), the worst possible interpretation of this difference between the Society and the world would be that we should go away thanking God that we are not as other men. I am certain that everyone here will agree that if it were not for the fact that Theosophy had been brought to his attention, he would belong to the world, he would be excited about the latest fashion in electrons, might even be a pacifist, might think that the highest type of mind is the engineering mind, or might be allured by any of the other dogmas floating around to-day. The only reason we have not fallen victims of one or another of these toys of thought, is that Theosophy has been brought to our attention.

MR. BRUSH, speaking for the younger members, said that while those living at a distance sometimes thought of themselves as less fortunate than members living in New York, it might well be that their different Karma implied different needs. In that case it would be important to use rightly the opportunity provided: in New York, not to "lie down" on the older members, though using to the utmost the help which contact with them offered. Experience proved that "doing what you are told", in the sense of obeying your own conscience as clarified by the wider experience of others and by the teachings of Theosophy, is the only way to acquire a better and deeper understanding.

MR. AUCHINCLOSS, after expressing deep appreciation of his election as a member of the Executive Committee, said: We have been talking this winter, at the meetings of the New York Branch, of codes of honour and of chivalry, which means, among other things, those inner principles and beliefs and ideals which we express through an outer Rule of Life. This outer expression of our inner code too often falls short of what we should like it to be. Why? Because, I think, we do not really *listen* to what we are taught; because we do not really *listen* to the promptings of that higher part of our nature which is constantly trying to tell us what we ought to do, in order to express our code. We are pre-occupied, we are inattentive, we are not one-pointed, we take in only part. So it is easy for our lower nature to colour the part that we do take in, with the result that the outer expression of our code seems to us, and rightly, unsatisfactory.

We have just passed Easter, and the hearts and minds of many here have been, and still are, full of what the world calls the mystery of death, the mystery of Resurrection. Yet, wherein lies the mystery? The Master Christ said, "If a man keep my saying, he shall never see death." What, in one sense, could be more simple than that? If we *listen* to what we are taught; if we *act* on what we hear,—we shall have our code, and the great Examples of its expression, and

the promise of life and of resurrection here and now,—a promise with which bodily change has nothing whatever to do; a promise of which these annual Conventions are a constant reminder, —for here, it is always as if the stone had been rolled away, as if there were the very stillness of the Resurrection morning itself, when of all times it should be easy to listen.

MR. MILLER, referring to the advantages and disadvantages of being at Headquarters, said that "members at a distance may not realize that we who are here and have so much poured out upon us, feel at times overcome with the responsibility that is placed upon us." Speaking of gratitude, he suggested that Napoleon's strong sense of gratitude seemed to reflect something of what the Masters are said to feel toward those who strive honestly to serve them, and that members of the Society, who inevitably are colour-bearers, can best show their gratitude for their many privileges by looking beneath the surface of their own natures and by up-rooting all qualities that tend to make them unworthy of their high calling.

MR. SAXE spoke of the sense of responsibility shown by men in charge of an air-pump supplying air to a diver, as an illustration of the unceasing watchfulness, and of the "continuous consciousness of responsibility", which "we must attain eventually, and just as soon as we can."

MR. KOBBÉ: This morning it was said several times, and intimated more often—though not in these words—that the infinitely little, if done for and given to Theosophy, is infinitely great. I should like to speak especially to the younger and newer members, to those who are attending their first Convention, and to some who are perhaps between the ages of fourteen and seventeen. As they listened to all that was said, they must have had a sense of the vastness of Theosophy, and of their own lack of ability to fit anything into that vastness. I should like to say to them that the reason Theosophy is vast, is because it is all-inclusive; it includes, therefore, the little as well as the great. The little which any one of us can do for The Theosophical Society, means that some other member does not have to do that duty, whatever it may be. Therefore some one has additional time to give to doing something that is more important. And because of that, some one else can give attention to a still more important duty, and so on, up the scale. So you see what is apparently a very little contribution can increase in magnitude as it is run up the scale, all the way to the Lodge. The infinitely little that is done to-day, may be infinitely great by to-morrow.

MR. PERKINS: I do not think that any of us present at Convention to-day will forget that it has also been a council of war. We are called here to be given instruction, to get the past and the present into truer perspective, and to gain a picture of the action that lies ahead of us. The time ahead of us is undoubtedly a period of great danger to the world, and a period of the gravest importance to The Theosophical Society and to every member of it. We all know that in 1914, when the Great War broke out, it broke on a rising tide of materialism; and then, through the splendid devotion of France and her Allies, that rising tide of materialism was held back for a little. In the middle of the war, the dark powers that were behind it on the side of Germany, broke through in Russia, as Bolshevism—which has not yet been checked—and, finally, broke through the Allied ranks when, by granting Germany the Armistice, the Allies failed in "final perseverance".

As we look forward at this time, we are conscious of the underlying forces at work. We see again, in 1930, the rising tide of materialism and the constantly increasing contagion of Bolshevism. Every living force in the Theosophical Movement, from the Masters who stand at the head of it to the last member of the Society, is, of necessity, in direct conflict with everything in that tide.

We look forward to a time of peril. What action as individuals do we need to take from day to day? When we read of some outrageous attack against religion in Russia, we must recognize the purpose behind the facts for what it is, and instantly decide, without mental argument, what our attitude and feeling is. When we read our newspaper, let us no longer read it in the pacifist way,—saying, "Oh well, there is undoubtedly a great deal to be said on both sides of this question". We read a headline, perhaps about a Judge whom the President has nominated to the Supreme Court of the United States. We do not know anything about it, but he is probably a good Judge,—at least, he is attacked for only one thing: a judgment made in the lower

Court which Union Labour now thinks was unfavourable to it. There is no question of injustice or unconstitutionality, but this particular Labour group says, "We do not want this man in the Supreme Court because he might not be favourable to us." Instantly we should say to ourselves, "That is the spirit of organized greed that is seeking to destroy everything in this country that savours of good government." Again, we pick up our newspaper and read, from a man prominent in public life, a long series of arguments about why he should have whiskey. Instantly we must say something positive to ourselves; perhaps we shall say: "There speaks a thirst-elemental. It is not a sane man but a thirst-elemental that is talking. Just listen—I know it by the sound of it."

So much for our newspaper. Throughout the day, we shall meet the spirit of materialism and Bolshevism from the outside and from the inside, and we shall be in conflict with it consciously, if we are truly alive as we ought to be. Think of the disgrace if a member of The Theosophical Society should be found, drowned in this torrent of greed and rebellion,—drowned in a sitting position, with *The Secret Doctrine* under one arm and *Isis* under the other. It is possible for that to happen to me or to you, and the only thing that can avert it is our coming alive to the situation that exists. We must go out of this Convention and this council of war, with a decision that we will no longer live casually and negatively, adopting every wandering thought in our minds as if it were our own. No. We will give every thought a quick glance straight in the eye and say, "What source do you come from?" When we recognize that the thought is opposed to those whom we love, opposed to all those who have given us the opportunity to be at this Convention to-day, to the great Masters of the Lodge and their servants all down the line, who have brought us here, held us here, kept us here when we had no power in ourselves to stay but for them,—then let us instantly do something decisive, hate that thought keenly, reject it with the fire of our loathing. If we cannot do anything more active at the moment, we can unclasp a fist and reach for the throat of that thought and throw it under our feet where it belongs; then raise our hearts in gratitude to the Lodge, that still, for another day, we are on the firing line, doing our small part decisively and effectively, with fire to hate and with fire to love.

THE CHAIRMAN: Our Convention should now be brought to a conclusion. We must discharge certain Committees. I would ask for a motion to discharge, with renewed thanks, the Committee on Letters of Greeting; also we should discharge with thanks the Committee on Resolutions and the Committee on Nominations. (These motions were made, seconded and carried.)

There is one thing that remains on my mind and heart to say. I ask you to think over what it is that has moved you in this Convention, and what has profited you. We have expressed our sense of gratitude to that Wisdom itself, theosophic Truth, and to the great Lodge of Masters who made it known to us. We have felt deeply our gratitude, but we need to think why we are so grateful for these things to-day. We are grateful, really, because something of them has been appreciated, something has been understood. Did anyone who spoke originate the truth of what he said? Was it his teaching, or did he only manage for a moment, in some way, to reflect his own love of it, his own gratitude for it, his own reverence for it, and desire to respond to it? In this is contained, it seems to me, one of the important lessons that should remain with us from the Convention. We do not have to talk in order to serve; we do not have to do extraordinary things; we have only to understand, to love, and to reverence, to respond to what is offered us in the Theosophical Movement, and to drive it home more deeply into our hearts and lives. Did not those lines from "Fragments" mean more when we heard from Mr. Box's letter how he re-read them and thought of them? Did we not, for a moment, get a heightened sense of their significance? Did not the "Supplication of the Black Aberdeen" mean more to us because it meant much to Mr. Hargrove, as he reflected his appreciation of it? That is the one gift which all of us can make to the Movement; and, as Mr. Kobbé said, it will go back, up the stairs of the Hierarchy, to the Highest, back to the Lodge, to the Supreme, from which the truth came—our appreciation, our love of it, our reverence for it, our gift of ourselves to it. That is the gift which we can make to the Ancient Wisdom,—the new and ever new and eternally young response of the soul to the Ancient Truth.

After votes of thanks from the Convention to the editors of the QUARTERLY and to the officers of the Convention had been carried unanimously, the Chairman read two cablegrams which had just been handed to him: "That we may answer with you to the actual Masters' inspiration, Rama Venezuela", and, also from Caracas, "Fraternal greetings. Rivero." The Convention, on motion, then adjourned.

ISABEL E. PERKINS,
Secretary of Convention.
JULIA CHICKERING,
Assistant Secretary of Convention.

LETTERS OF GREETING

ARVIKA, SWEDEN.

To The Theosophical Society in Convention Assembled: We have great delight in sending all of you our fraternal greetings and the most hearty wishes for a good Convention.

For all members of the Arvika Branch,
Fraternally yours,
AMY ZETTERQUIST,
Chairman.

AUSSIG, CZECHOSLOVAKIA.

To The Theosophical Society in Convention Assembled: Dear Friends: It is my privilege to send you the most cordial and fraternal greetings and best wishes for a successful Convention on behalf of the members of the Aussig Branch. If we could see the whole plan of the Lodge, as the Masters are seeing it, we might be able to understand always the how and the why of anything. Although we do not possess the capacity to see, we are yet free to go to the Masters and to ask them to heal our blindness by helping us to comprehend the causes which have fastened the bandages over our eyes; and never has a Master neglected to respond to a real prayer. So we grow by prayer and aspiration and the realization of what we are able to understand, into the ability to see spiritual things. Likewise we grow in love and in obedience.

Please let me quote from a Letter to Students of Mr. Griscom, wherein he said: "We must combine in our persons the devotion, self-sacrifice and self-surrender of the monk, with the fighting qualities, courage and hardihood of the knight, both to be tempered by gentleness, courtesy, and the dignity which comes from a consciousness that we are the servants and warriors of the Master."

That has given us a deeper comprehension of our position, and we hear the call to battle, addressed by Cavé to the Convention of 1916: "Comrades: The Master has given us a consign: 'Ils ne passeront pas!' Let us use it as a mantram, as they are doing in France, to galvanize even our cold hearts to the flame of his love and service. Let us meet each mood, each temptation, each slackening of the will with the flash of its steel,—determined to conquer—to die if need be,—but to conquer eternally for him."

So we may enkindle the spiritual will in us to respond to the Masters in obedience and loyalty, together with you, in Convention assembled.

Thankfully and fraternally yours,
HERMANN ZERNDT.

(*Telegram*) CINCINNATI, OHIO.

To the Members of The Theosophical Society in Convention Assembled: Greetings from the Cincinnati members. We are holding a special Convention meeting this evening.

THE CINCINNATI THEOSOPHICAL SOCIETY.

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

GATESHEAD, ENGLAND.

To the Secretary T.S.: Gateshead Branch send greetings to all members in Convention assembled and best wishes for a most enjoyable meeting. We send our gratitude for the great work you have done for the Society in the past. Our thoughts will be with you during the Convention.

Fraternally yours,
PERCY W. WARD,
Secretary.

SANFERNANDO DE APURE, VENEZUELA.

To the Members of the T.S. in Convention Assembled: We members of the T.S. in Sanfernando de Apure send all of you our warm fraternal greetings and good wishes.

We shall be present with you in spirit. May the Masters' blessing and inspiration descend upon you.

D. SALAS BAÏZ,
President, Jehoshua Branch.

EAST BOLDON, CO. DURHAM, ENGLAND.

The members of the Krishna Branch of the T.S., South Shields, England, send hearty greetings and earnest wishes for a most successful Convention.

We shall be with you in thought and spirit, and hope that some inspiration and blessing may reach us as we meditate and pray in unison with you.

I am yours fraternally,
H. MAUGHAN,
Secretary.

MIDDLETOWN, OHIO.

To the Members in Convention Assembled: We are in the midst of this rushing, restless, rapid cycle, and the years are flying past on speedy wings, yet so far we have been able to keep the "door" open, and each year our Convention meets to give peace, contentment and light so we may all help, each and every one, to prop the "door", that the support may be a little stronger as each year goes by. May the Great Master of the Universe be able to act through this Convention, and may disciples lean a little closer to him that the "door" may be kept open and ready for the great moment.

Fraternally yours,
ROSSIE JANE WHITTLE,
Secretary.

NEWCASTLE-ON-TYNE, ENGLAND.

To the Members of The Theosophical Society in Convention Assembled: Once again it is my privilege to convey to you our heartiest greetings and good wishes. We eagerly look forward to your deliberations each year, and we trust that an ever-increasing spirit of wisdom and love may be manifested.

These milestones, which the Conventions constitute, serve the purpose of indicating the way we have come and the way we are going. We can, therefore, at this juncture, usefully review the journey since passing the last milestone; we can see our gains and our losses, our weaknesses and our strength, and we can realize that the vitality and force of the T.S. is in its members' collective efforts to embody the ideals for which it stands.

In the course of the battle of life, gaps are made in our ranks and we need to re-form and close up. Does this discourage us? A thousand times no. When warriors die, their souls incarnate, as it were, and there is a spirit abroad that gives an added impetus to the Cause they

loved. May our Norwegian members, in particular, have had this experience of late, and may we all feel more strongly the call to the "Work" of our time.

We may well remember that the T.S. is not merely a collection of isolated units throughout the world, but that it is a living entity, a spiritual force, and that we can each give our contribution to that force. As we strive in this impersonal and disinterested way, we shall surely gain strength and poise by further remembering that even as a whole the T.S. is not working alone, but that it has behind it the beloved Masters and all the hosts of heaven.

Let us then, more determinedly face the foe, both within and without, resolving that greater headway for the souls of men shall be made ere the next milestone is reached.

With renewed greetings and best wishes from the members of the Newcastle-on-Tyne Branch, I am

Yours sincerely,
E. Howard Lincoln,
President.

Mr. Lincoln also wrote:—We are glad indeed to get the Reports of the New York Branch meetings, for they are greatly helpful. We read them at our meetings and discuss them. In one of them I was glad to see "a Master is first and foremost a warrior, not a weakling." The general conception of a Master, by Western people at any rate, seems to be one who is weak and effeminate. But of course they are quite mistaken, and I think the more the members of the T.S. realize the type a Master is, the stronger will they be.

Aylsham, Norfolk, England.

To the Secretary T.S.: The Norfolk Branch sends its greetings to all fellow-members, with heartfelt good wishes for Convention. We hope that the meeting will be a very good and happy one, and our thoughts will be with you all. . . .

The reports of the meetings of the New York Branch, which we receive regularly, are circulated among our members, and are very greatly valued. We deeply appreciate your kindness in sending them, and are very grateful for the unvarying help and sympathy that we receive. I append a list of members of our Branch—and with renewed good wishes for the success of the Convention, I am

Yours sincerely,
Alice Graves,
Secretary, Norfolk Branch of The Theosophical Society.

Mrs. Graves also wrote: I need not tell you how much we are thinking of you all, and how earnestly we hope that this Convention may be a good and fruitful one. We do not increase in numbers here, but in thinking over our inner work for the last year (outer work, as you know, is not practicable for our scattered corresponding members—some of us have never met personally) one or two things seem to me to emerge. Firstly, I think that our study plan—by correspondence—has drawn our inner selves more closely together; there is a greater feeling of unity in our small group; and this seems to me to be evidence of team-work, without which no movement can succeed. As you know, we write "comments" on our study month by month, setting down the thoughts that occur to us, and what we think to be their practical application. One member in this way often throws light upon the difficulties of others, and so we are all helped. The need for thinking out the meaning of the books we study, alone and without discussion with other members, has its advantageous side, and I think perhaps it helps us to develop intuition. Thus what might appear to be a drawback, is turned into a benefit. May it not be a step on the road towards our ideal of unity?

The second point is that I have observed evidence of the truth and reality of our teachings in the fact that no one who has really, and from pure motives, been drawn to Theosophy, can altogether drop away from it, no matter how much circumstances and conditions may conspire against them. A time of quiescence, of apparent stagnation, has in some instances been followed

by a revival, showing how deeply the truth has penetrated, and how much fruit the seed that was sown, has brought forth.

I think that the past year has been one of encouragement in some ways, but it has also shown us what a long road lies before us, and how great is the need for redoubled effort, greater fervour, more ardent aspiration, courage, and faith. In the hours of discouragement and darkness through which we all pass at times, I constantly recall these words, "Desiring truth you shall surely have it, intending righteousness you shall surely so perform, though all things seem to conspire against you."

Mrs. Bagnell wrote:—Every year I find that the Convention means more to me, and I am sure that this must be the case with all our members. It is for us all, *the* great event of the year, and it is supremely necessary that we should not only gain all we possibly can from it, but also contribute all that lies in our power, to it.

Most of us must feel that our contribution is pitifully small, but that does not matter as long as it is *all* we have to give, and that it adds to that united spirit of life which is the force of the whole T.S. Also we should gain so much from every Convention that the following year we may be able to give more, and the thought of this is not only consoling but very stimulating.

It is difficult not to get depressed occasionally, when one looks around and sees what is happening in the world at the present time. It seems as if not only nations but the whole of humanity were smitten with madness and bent on self-destruction, and although one knows that of course that is an exaggeration, and that there is much good as well as evil in the world, the evil is so rampant and so noisy that it is difficult not to feel appalled by it, or to wonder how it can ever be overcome. The answer and the remedy lie of course in Theosophy, and I often wonder how people get on who know nothing of it, and who have not its teachings to support them, and to enlighten their darkest hours. It is true that Theosophy is not confined to the T.S., and that there are many people who are in essence Theosophists without knowing it, but it seems to me that the greatest need in the world to-day is a *real* knowledge of Theosophy, and that therefore we who have at any rate some knowledge of it, and owe so much to it, have a very grave responsibility in regard to all our fellow men.

How can we best fulfil it? not by propaganda—although that should be always in our minds, so that we may never lose an opportunity of helping others as we have been helped—but by becoming such real Theosophists that the faith which illumines our whole lives may become visible, to all with whom we may come in contact.

There is a beautiful saying about the early disciples,—that others took "notice of them, that they had been with Jesus", and it should be possible for something of the sort to be said of every member of the T.S. Each Convention is a renewed opportunity for each one of us, whether we are able to be there or not. It is possible, then, for all of us to come into closer contact with the Lodge, to stand in the presence of the Masters and come to know a little more about them,—what their will for us is. It is a fresh beacon light lit in the world, which it is our privilege to tend and keep alive during the coming year; and my prayer is that this Convention may be even greater than any that have preceded it, and that the hearts of every one of us may catch fire from it, so that we in our turn may become tiny beacons, and so perchance bring light and warmth into some other hearts.

Greetings from Mrs. Graves and Mrs. Bagnell, sent by cable, were read: "Best wishes for Convention. All our thoughts are with you."

Oslo, Norway.

To the Secretary T.S.: You will now have received our Report signed by our Secretary, Mrs. Sundal, and also a proxy for yourself as our delegate at the coming Convention. We shall thank you very much for transmitting our greetings to all the members in Convention assembled. If possible we shall assemble here also on the day of the Convention and at all events our thoughts will be with you.

Our beloved late chairman Colonel Knoff, faithful unto death, partakes now in the Convention on "the other shore" amongst our living dead, and his work is continuing amongst us here also. As to this, I quote part of a letter from a Pastor to whom ten days ago I sent his (Colonel Knoff's) book, *Essays on the Truth:* "It strikes precisely in the midst of the area of problems where men and women of the time are working in silence, and it gives the answers, plainly, earnestly, admirably. *Highly remarkable* is the book!"

I must not forget to express our thanks also for the Reports of the meetings of the New York Branch, which have been of much value to us, and which are read and studied regularly at our meetings.

With renewed sincere greetings from all of us, I remain,

Faithfully and fraternally yours,
HENNING DAHL.

LOS ANGELES, CALIFORNIA.

To the Officers and Members of The Theosophical Society, in Annual Convention Assembled: The members of Pacific Branch extend to you a cordial greeting, and in spirit are now with you on this auspicious occasion. . . .

Year after year at these Conventions the opportunity and way to become a human soul in a human being—the first stage in the forward and upward movement for better service—have been stressed by those speakers competent to do so, from their own knowledge and experience in such advancement, through their own continual efforts, and in turn seeking to pass it on to all of us and others in the world, as a connecting link between an unreal and a real existence.

What is said at these Conventions is for our good, and not for the personal benefit and satisfaction of those who speak. We have the opportunity of being prospective real helpers by filling the places to be vacated in time by those now with us here, to continue the link unbroken between the world and the Lodge of the Masters of Wisdom until the coming of the next Lodge Messenger, the achievement of a century's definite effort, not accomplished heretofore in many centuries.

Faithfully and fraternally yours,
ALFRED L. LEONARD,
Secretary, Pacific Branch.

TORONTO, CANADA.

To the Members of the T.S. in Convention Assembled: Toronto Branch sends its fraternal greetings.

We believe we have learned much by our study of the reports of meetings of the New York Branch—helped in our understanding of useful work and helped in our endeavour to accomplish some of it. Our best thanks for them.

The least of us can help in the upholding of a true "code", and it would seem to be one of the easiest and surest ways "to arouse the consciousness of the Immortal in others", because the appeal is so direct to the soul.

The Theosophical Movement is progressing splendidly, and thanks to the devoted and beloved New York members there is every promise for the fulfilment of the great founder's wish, that it be carried over to the time for the coming of the new Messenger. We feel happy and inspired in this belief, and resolve to do our part however humble it may be.

ALBERT J. HARRIS.

(*Telegram*) DENVER, COLORADO.

To the Secretary T.S.: On behalf of the Virya Branch I send greetings, and regrets that we could not send a delegate to participate in the Convention.

ANNE EVANS.

WHITLEY BAY, ENGLAND.

To the Members of The Theosophical Society in Convention Assembled: Fraternal greetings from the members of the Whitley Bay Branch.

It is our privilege at the time of Convention to unite our thoughts with yours. In past years the similarity of our thoughts has been brought home to us on many occasions. It is with feelings of pleasure and rejoicing that we recognize the extent to which our consciousness has blended with yours. In fact it is to many of us another proof of the ultimate possibility of the attainment of the ideal of Universal Brotherhood, where instead of strife and discord we shall have that "Fellow feeling which can make us wondrous kind". May the hours of Convention foster that spirit and so draw us nearer to the ideal, is the sincere wish of the Whitley Bay members.

Yours fraternally,
FREDK. A. ROSS,
President.

BERLIN-SCHÖNEBERG, GERMANY.

To the Members of The Theosophical Society in Convention Assembled in New York: Dear Comrades: The study-Group in Berlin-Schöneberg sends every one of you their heartiest greetings and wish that you may have the Masters' blessing upon your labours. Our most earnest wish is that the fruits of this labour may be a help to all friends of the Theosophical Movement, and through them to all mankind.

With this wish, we shall take part in heart and thought at the time of your convening and of your deliberations.

Sincerely yours,
RICHARD WALTHER,
LOUISE BETHGE,
HELMUTH PINTHER,
KARL WALZER.

BERLIN-WILMERSDORF, GERMANY.

To The Theosophical Society in Convention Assembled: We deem it again a great privilege to have the pleasure of conveying to you our heartiest greetings and sincerest wishes for a successful Convention. We shall endeavour with heart and soul to be united with you so as to lift ourselves to the sphere of consciousness of the Convention. May our prayers to the Masters of Wisdom—to make this Convention indeed a successful one—help us to reach up to this goal.

As for the work of our study class during the year now going to a close, we are happy to be able to say that it took an harmonious course. The QUARTERLY articles which we have been reading and studying, furnished us again with enlightenment and new strength. We would ask you therefore to be good enough to convey our deep-felt gratitude to all friends who have taken art in the contribution of these precious gifts.

Our hearts are filled with the desire that mankind may not forget the World War, but that its moral note may now and at all times peal forth to touch the hearts and souls of other men. We are thankful for the renewed impulses given by the last Convention, and hope that this beam of light may pierce farther into the darkness of the world.

We are, however, very sorry to say in conclusion that we are not in a position to give you any news in regard to the repentance and restoration of our nation, save that the 'Small Minorities' —which are striving to help spiritually—are still alive and active.

On behalf of the Wilmersdorfer Study Class:

Sincerely and fraternally yours,
OSKAR STOLL,
ALFRED FRIEDEWALD.

(*Cablegram*) CARACAS, VENEZUELA.

Praying Masters Convention be great successful spiritual incarnation. Cordially with you.

GONZÁLEZ JIMÉNEZ.

ONEAL, ARKANSAS.

To the Secretary T.S.: May I ask you to convey my sincere greetings to the members in Convention assembled. How I should love to be there!

As the time for Convention approaches, there is an inner alertness, an increasing awareness of the great blessings which so generously flow to us from the Great Lodge of Masters who have hoped so much for us: who have sacrificed so *much* for us! Have they hoped in vain? Must their sacrifice be wasted? Or, shall we not respond promptly, loyally, joyously reaching forward in glad anticipation of meeting them halfway in their splendid effort to help all mankind? In Cavé's words: "The call goes forth, to come; the invitation stands, to come: but most men scorn and turn away; some men wish to haggle over terms, 'hard terms' they call them: and some shrink timidly aside,—some day, later on, when I am fit, they murmur. Some day, later on, the gates will have closed, no call will sound, there will be no invitation; but in that day there shall be weeping and gnashing of teeth. O God, forbid that day, and give us strong hearts and strong men to keep it back,—to keep those gates wide open; and however the tides of time turn to close them, give us those who will wedge them open, if need be with their very Souls."—Amen.

My Comrades, we enjoy a wonderful privilege this day—for though you see me not, I shall hope to be there in spirit—in their presence! And how glad I am for you; that you may be there in person. As a result of this blessing, may we, each one, be encouraged and strengthened to go forward through the coming year with determination in our hearts to respond to that noble call of the Ideal, of the Immortal Soul, and to radiate by spiritual contagion some part of this blessing to our fellow-men.

Sincerely and fraternally,
WM. E. MULLINAX.

P.S. Any greeting would be incomplete without mention of our splendid QUARTERLY. No member could possibly do without it—and many other people also. And the splendid souls who make it possible.

Now just a word to "the Old Guard", and I have done. I may never have the extreme honour of meeting them face to face; nevertheless I know *of* them, and love them, and ask the Masters' richest blessing for them. To: ———, to ———, to ———, to ———, to ———, and to *our* Secretary! not only my love, but my heartfelt appreciation also of their efforts on *our* behalf. May the Masters' love burn brighter always in your hearts for all mankind. W. E. M.

A member wrote from Missouri: I am truly very sorry that I cannot be present at Convention. Unless you remember vividly your own first Convention, you can not know how wonderful the experience last year seemed to me. I had thought of group consciousness as an ideal before; there I realized it to be an actuality. The power at work awed me. And the beauty and silence in which it worked,—gave me lessons I cannot put into words, but that I can, and do, strive to learn.

Greatly to the interest and pleasure of the assembled delegates and members, greetings were also received from Mr. Homer P. Baker (Salamanca, New York); Mr. Birger Elwing (Texas); Mrs. Kidder (New York); Mr. Harry Knoff (Germany); Mr. and Mrs. Alberto Plisnier and Mrs. Smersu-Mussafia (Italy); Mr. José M. Quintana (Venezuela); Mrs. Raymond (by cable from Japan); Mr. and Mrs. Schoch (Brazil); Miss Jennie B. Tuttle (California); Mr. A. Valedon (Venezuela); Mr. and Mrs. Weber (Germany).

REVIEWS

The Field Museum-Oxford University Expedition to Kish, Mesopotamia, 1923–1929, by Henry Field; Leaflet 28, Field Museum of Natural History, Chicago, 1929. Illustrated with 2 maps and xiv plates; price $0.50.

The findings of these joint expeditions have been described in the public press from time to time, but an official summary is now made available which has great interest in many related fields of knowledge. The period of time involved antedates our own Kali Yuga, and in a strictly scientific way, therefore, deals intimately with the life of the declining cycle of the preceding Age. Of special note to students of Theosophy is the conclusion reached by Professor Stephen Langdon of the Bodleian, Director of the Expeditions, and summarized by the author, that the earliest religion revealed by inscriptions and remains establishes, not a primitive polytheism, but belief "in a single god. . . . An, the Heaven-god. . . . Only the great trinity of Earth, Nether-sea, and Sky, as well as the Sun-god have appeared. . . . In his opinion the history of the oldest religion of man is a rapid decline from monotheism to extreme polytheism and to widely spread belief in evil spirits. It is, in a very true sense, the history of the fall of man" (pp. 13–14). Professor Langdon's dates range from 3600 B.C. to 4200 B.C. and earlier. Exquisite art objects have been found,—the earliest known to science —as fine in workmanship and design as any of later periods; and it is to be noted that in far-away India, similar "press seals and painted pottery have been found in the Indus Valley at Mohenjo-Daro in the Sind and at Harappa in the Punjab" (p. 14). Ritualistic rushlights consist "of a solid copper frog with naturalistic eyes of limestone inlay" that supports "a copper rod whose summit branches into five petals shaped like lotus leaves" (p. 21). This is of very special interest in the light of what H. P. B. wrote years ago in *The Secret Doctrine*, I, 385–6 (1st ed.): "Finally it is the goddess *Hiquet*, under her shape of a frog, who rests on the lotus, thus showing her connection with water. And it is this frog-symbol, undeniably the most ancient of their Egyptian deities, from whose unpoetical shape the Egyptologists have been vainly trying to unravel her mystery and functions. Its adoption in the Church by the early Christians shows that they knew it better than our modern Orientalists. The 'frog or toad goddess' was one of the chief cosmic deities connected with creation on account of her amphibious nature, and chiefly because of her apparent resurrection, after long ages of solitary life enshrined in old walls, in rocks, etc. She not only participated in the organization of the world, together with *Khnoom*, but was also connected with *the dogma of resurrection*. There must have been some very profound and sacred meaning attached to this symbol, since, notwithstanding the risk of being charged with a disgusting form of zoolatry, the early Egyptian Christians adopted it in their Churches. A frog or toad enshrined in a lotus flower, or simply without the latter emblem, was the form chosen *for the Church lamps*, on which were engraved the words 'I am the resurrection', '*Ἐγώ εἰμι ἀνάστασις*'. These frog goddesses are also found on all the mummies." Not only the sacred Lotus, but the Cross within the Circle, and also plain Crosses, are found constantly, as well as the usual Mystery and Masonic geometric designs; while on one piece of pottery, the crab, perhaps from the Zodiac, figures prominently. In other words, all the old symbols were known and used, especially the Spiral, about which H.P.B. had so much to say in *The Secret Doctrine* (see Index). Verily, the "Ancients" knew more of reality than does modern science, and Wisdom shall be justified of her children. B. A.

Open House In Flanders 1914–1918, by Baroness Ernest de la Grange; Frederick A. Stokes Company, New York, 1930; price $3.50.

This is a War book which must be placed in a class by itself. It is a chronicle of daily life during those four eventful years, in the lovely old château, La Motte au Bois. Only a few miles back of the firing line (part of the time actually in it), the thunder of the guns was heard night and day; constant air raids threatened the safety of all those who remained in the vicinity; yet Baroness de la Grange, who was there when War first broke out, could never be persuaded to abandon her ancestral home—not even when, later, clouds of asphyxiating gas blew in at the windows! La Motte au Bois stands just behind a kind of semi-circle of towns whose names have now grown dear to us because of their heroic resistance—Béthune, Festubert, La Bassée, Neuve Chapelle, Armentières, Messines, Ypres and Passchendael, with Dixmude, Furnes and Nieuport farther to the north—a kind of circle "pass not", much of the time. Here Baroness de la Grange lived, and enjoyed experiences, and made Allied friendships, which fell to the lot of very few. Her account of the earliest days gives a vivid picture of the kaleidoscopic changes which anyone so near the lines was certain to meet, and these various episodes are told with a *verve* which, incidentally, throws an enchanting light on the writer herself. First the French Cavalry came scouring the countryside, and in it were many of her relations and friends, who paid her flying visits as chance brought them to her gates; dashing into the park for a moment in order to salute her; galloping out again without time even to dismount. Then, during the "Race to the Sea", it was the Uhlans who swept through her village, followed by the British Cavalry in hot pursuit —ending in sharp skirmishes in which she narrowly escaped being involved. Alone in the great château, save for a couple of maids and a little nun whom she had taken in, she was surrounded by lurking dangers. "It is seventeen days, and therefore seventeen nights," she writes in October, 1914, "since the Sister and I have dared to undress, for fear of the Uhlans." At about the same time, also: "Last night we watched from behind the half-closed shutters of a second floor window, the coming and going of shadowy figures, stealthily gliding along, under the hedges of the park. It was a brilliant moonlight night and the spies were busy.... It makes us sick at heart, but we are powerless to warn our men." Her first permanent guests were the British; Lord Allenby (then General Allenby) making La Motte au Bois his Headquarters for some months. A firm and lasting friendship established between them was the result, and La Motte felt safe indeed, under the ægis of the famous British Cavalry Corps. Lord Allenby was followed by other Generals—Sir Julian Byng, Sir William Birdwood, Sir William Pulteney, Sir Alexander Godley, etc., and part of the charm of the book is the manner in which we are given home glimpses, as it were, of these distinguished soldiers. The châtelaine of La Motte au Bois must have been a delightful hostess, and it is evident that she endeared herself to officers and men alike, never missing an opportunity to serve them all. Indeed, she has won for herself the title of "Mother of the British Army". It would be impossible to touch on the many delightful experiences recounted in this book—from the visits of the Queen of the Belgians, King George and the Prince of Wales, to the humblest of Tommies who sought her counsel regarding matrimonial schemes; but for those to whom life close to the lines was not unfamiliar, this book will be like a happy home-coming, for with all their pain, those days are good to remember, and we have a kind of nostalgia when we think of them. From every page shines out the gallant spirit of the author, for even when, in the spring of 1918, La Motte au Bois came under heavy shell fire, and suffered severely, she looked at the crumbling walls of her old home and felt that, compared with the sufferings of the rest of France, she had little to regret.

An introduction by Lord Allenby is naturally of the deepest interest to us. The book is delightfully illustrated, and the translation from the unpublished French, preserves with remarkable skill, that which the reader feels certain would be found in the original—vivacity, wit, sympathetic understanding, and warmth of heart.

VOLUNTEER.

QUESTIONS AND ANSWERS

QUESTION No. 350.—*When the Master Christ said "I came not to bring peace, but a sword", did he not mean his words to be understood on the spiritual plane alone?*

ANSWER.—If we believe that various other things which the Master Christ said are worth fighting for, surely his illuminating statement, "I came not to bring peace, but a sword", tells us both what we ought to do, and where and how we ought to do it. How can anything be understood merely on the spiritual plane, and then left there, without being translated into the most effective action possible on every plane? As above, so below. If we come to some measure of understanding, in and through and behind the words that he spoke, of right and truth, of mercy and compassion, of loyalty and honour, shall we not join battle, if need be, that these things shall be recognized and observed on the plane on which we find ourselves, in the world in which we live? What was the World War all about? In the last analysis, it could have been nothing else than the working out, through nations in arms and on this plane, of the age-long conflict on the spiritual plane between those principles for which the Masters have always stood and do stand, and the evil purposes of the Dark Powers. C. R. A.

ANSWER.—As a Master is the very Incarnation of Truth, his words are true on all planes. When we quote *these* words we often overlook those that immediately followed them. If he came "to set a man against his father and a daughter against her mother", why not "one nation against another"? C. M. S.

ANSWER.—One would expect a Master's words to be true on all planes. Surely the ideal is that the physical and psychic planes should reflect the spiritual as accurately as possible. Only when there is peace in the invisible world, ought there to be peace on earth. There can only be lasting peace on any plane when evil has been conquered. Obviously there is never a time when a man ought to make even a truce with the evil in his own heart, and the same thing is true of nations and the evil in the world. F.

ANSWER.—An occult statement is not to be interpreted on one plane only. It has a real meaning on all planes, from the lowest to the highest. However, it must be the hope and intention of all Spiritual Teachers that their words be given the highest possible meaning on whatever plane or planes interpreted. G. M. W. K.

ANSWER.—The assumption in this question seems to be that a sword is a wicked thing, and that the man who uses it is even worse. I had supposed that every student of Theosophy had discovered that "it is the motive that counts". Perhaps this is easier to understand if, instead of talking about swords, we speak of "the use of force". Surely, on that basis, there is a sufficiently obvious difference between the force used by a child in a tantrum, and that used by the mother who restrains and punishes her child; between the force used by a burglar, and that used by a policeman who shoots him; between the sword of a Hun, who uses it for rapine and rape, and that of a soldier who wields his to protect the women and children who, without his aid, would fall victims to the Hun. My own idea of the Master Christ is that he would rather a million Huns were strangled than a single woman outraged: but, if any man thinks differently, on his head be it,—especially if he should ever meet that Master. T.

QUESTION NO. 351.—*I am told that one is subject to the Karma of his nation. If one goes to another country and becomes naturalized there, will the Karma of his new nationality be added to that of the country where he was born?*

ANSWER.—Naturalization, like any other ceremony, may be largely what we make it. Becoming naturalized has a deep, interior significance to some; it is purely a matter of convenience to others. Yet it is to be doubted whether any vows of allegiance, no matter how lightly taken, are without their karmic fruit. A common analogy is that of a man who is born into one family, and marries into another. The old karmic ties with the family into which he was born are not completely severed because of his marriage; nor are the new karmic ties neutralized because of his earlier family connections. But as he has, of his own free will, taken upon himself the new responsibilities, he will surely expect and wish to share in the Karma of his new family—or his "new nationality", until the time arrives when, as the result of age-long evolution, he finds himself no longer "subject" either to personal or national Karma. T. A.

ANSWER.—Karma deals with what we are, rather than with what we call ourselves. To the extent to which the man makes himself in reality a citizen of his new country, to that extent he will share in its Karma. If its actions bring foreign enemies, lawlessness, corruption or bad government upon it, he will obviously share in that Karma. His action in changing his allegiance, and his motives for doing so, will also have their own Karma. F.

ANSWER.—If a child is adopted, obviously he is affected by the environment of the household of which he thus becomes a member; which is only another way of saying that he is subject to the Karma of this family as well as to that of the family into which he was born, though the extent to which he is affected by the Karma of either or both of these depends on his individual Karma. Correspondingly the same thing probably would hold true of anyone becoming a citizen of a country other than his native country. G. M. W. K.

ANSWER.—It is not possible to escape the Karma of the nation in which one is born by going to another country and becoming naturalized there, but neither is it possible to escape the added Karma of the new nationality. The very act of becoming naturalized implies the assumption of new and additional obligations of a national character, of new duties and ties, and with them we assume inevitably a part, which must be ours, in the working out, in the present and future, of that nation's past. C. R. A.

ANSWER.—As the inner replaces the outer, the Karma of the inner tends to overpower that of the outer. Too cryptic? Then think of a man whose food is his god, born in a country where garlic is all-pervading; next, think of a man whose god is money, born in a country where money is the fair prey of rank and armed power; think up the scale until at last you reach the chêla, whose god is his Master and his Master's purposes. It should be clear that the extent to which the Karma of his nation affects him—whether it be his nation by birth or by naturalization—must vary greatly in each case.

It is motive, as usual, that counts. Thus, if a European comes to America merely "to better himself", the probability is that he will enter the most mercenary current of this nation's Karma. If, instead, he should come here to work for Theosophy, he will be likely to participate ultimately in that struggle of the few against the many which characterizes this nation's history from its inception,—the struggle, not of irrational idealism against commercialism, but of right principle against sentimentality. He may even become able to contribute something to the flow of that Karma,—if no more than a vivid, first-hand experience of garlic. J. McK.

QUESTION NO. 352.—*Is it possible, outside of chêlaship, to have any definiteness as to code? It seems to me every well meaning individual has a code, in deference to the moral sense at least, and yet they differ in a thousand ways, inside the dogmatic religions as well as outside.*

ANSWER.—Definiteness is of course a comparative term, as applied to codes. The Pharisees of old carried it to a point where they hardly dared to smile without first consulting a Scribe to ascertain whether smiling was permitted at that stage of the proceedings. In their assiduity for details they forgot the main objectives, such as kindness and compassion. They went too far in their efforts for definiteness. On the other hand, as life is made up of details, one needs con-

stantly to study the application of the principles of his code, in detail; otherwise, when trying to be kind, for instance, he may merely be a nuisance. One's code should be ever increasingly definite, but never crystallized or static. A standardized "definite" code for all men would be preposterous. C. M. S.

ANSWER.—It is certainly possible to have definiteness as to one's code, but one should not expect either finality or uniformity. The code by which a man lives, determines what he is and what he becomes. He who in act, thought and feeling, invariably lives by the code of a gentleman, is a gentleman. When he fails to do so, to that extent he is not a gentleman. To live by any code, brings out and strengthens certain qualities. Different codes have been used at different times and by different races to develop various qualities needed by the soul. All true codes are founded on the laws governing the growth of the soul, but growth must take place a stage at a time. A thief needs to learn honesty before he can understand honour. What is appropriate at one stage of development is too high for those less advanced and too low for those further along. A man's code is his path of evolution. It should be growing, not static. The ideal of to-day should be the code of to-morrow, and then a new and higher ideal will come into view, and so on to ever greater and greater heights. The highest that he can see should be the measure of his code. J. F. B. M.

ANSWER.—The fact that codes differ, does not of necessity imply that all and sundry are lacking in definiteness, nor is it *definiteness* which is the acid test, making the particular code in question desirable or otherwise. A code might have all the precision of the alphabet, or be as well-defined as a time-table, and yet be out-and-out black magic, for it is quite easy to imagine the disciples of the Black Lodge having a very exact and clear-cut code. Therefore, to a student of Theosophy, the definiteness of a code would not be the important factor, whether he were considering it in the light of chêlaship, or merely from the point of view of the "well meaning individual". The question of supreme moment would always be: How nearly do the laws which govern this code, approach to the universal, spiritual laws which govern the White Lodge? T. A.

ANSWER.—Why not? If we have inner principles and beliefs and ideals, if they really mean anything at all to us, we have a code. Suppose we ask ourselves what those inner principles and beliefs and ideals are, clarify them in our own minds, analyze them. Then, as a next step, let us ask ourselves further *why* we have them, *why* we feel as we do, what our motive and purpose in life is. The result of all this must inevitably be a far greater definiteness of understanding than we have ever had before, both in regard to what we really feel and believe, and in regard to the way in which we should like to act in the light of these feelings and beliefs. Then, let us ask ourselves, once more, what we are doing about it, what more we could do about it than we are now doing. Once this point has been reached, if our feeling be real and if our analysis has been honest, we should be conscious of an intense dissatisfaction with the way in which, up to the present, we have outwardly expressed our code; each further step that we take, each effort that we make, more adequately to express it, should result in making increasingly more definite the code itself, which we call "ours", but which comes in reality from the spiritual world. C. R. A.

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